

ADULT LEADER

*A Journal of Christian Education and Church Work; with Study
and Teaching Material for the Uniform (International) Lessons*

Vol. IX

APRIL, 1933

No. 4



WILLIAM HOLLOWAY MAIN, D. D.

PHILADELPHIA

THE AMERICAN BAPTIST PUBLICATION SOCIETY

BOSTON
KANSAS CITY

CHICAGO
SEATTLE

LOS ANGELES
TORONTO

SUPPLIES FOR MOTHERS' DAY

Programs and Services

My Mother

Mary M. Chalmers

This pageant requires few characters with brief speaking parts and no costuming. The songs and hymns are all familiar. A group of young people discuss the meaning and history of Mothers' Day and each recalls some precious memory of motherhood. These are shown in six simple tableaux. The time required is 25 minutes. Price, 15 cents each.

Faith of Our Mothers

Lyrics and music by miscellaneous composers. The musical numbers are: a response for women's voices, a number for men's voices, a musical recitation; the other musical numbers are for the whole school or for single classes or picked groups out of the school. All numbers are grouped around the general thought of the title. 8 cents each; 85 cents per dozen; \$6.00 per hundred. (41)

Silver Threads



In solo, duet, and song, by various selected groups or by the whole school, and in recitation the old story of mother's love and devotion and service is told. One of the musical numbers used is an adaptation of the well-known "Silver Threads Among the Gold," which gives the service its title. 10 cents per copy; \$1.00 per dozen; \$6.00 per hundred. (41)

\$3.25 for fifty; \$6.00 per hundred. (41)

Mothers of Men

Text by May M. Brewster

Music by Ira B. Wilson

A "Reader," a man in mature years, is in a reverie. Before his mind's eye there pass again the various scenes from childhood up through life and mother's prominent part in them all. In soliloquy, pantomime and song they are portrayed to the audience. 25 cents per copy; \$1.80 per dozen. (41)

Mothers' Day Service, No. 1

J. E. Sturgis and R. O. Johnson

A simple and effective service divided in three sections: The first, for Beginners and Primary departments; the second, for Junior and Intermediate departments; the third, for Senior, Young People, and Adult departments. Price, per copy, 8 cents; per dozen, 85 cents; per hundred, \$6.00. (63)

Honor Thy Mother

With the exception of a novel musical recitation all musical numbers are by Ira B. Wilson. One number is for men's voices, the others are for the whole school or parts of it. Two numbers are for the Primaries. 8 cents each; 85 cents per dozen; \$6.00 per hundred. (41)

Mother-Love

This service contains the usual amount of recitation matter, along with twelve songs, by various composers. There is one innovation in this service—it is an inspiring male quartet, entitled, "When Twilight Falls." 8 cents per copy; 85 cents per dozen; \$3.25 for fifty; \$6.00 per hundred. (67)

Mothers' Day Treasury

A book of recitations, dialogues, exercises, tableaux, etc. 25 cents per copy. (41)

The Woman by the Way

Elizabeth Jenkins

A simple and practical pageant for a fitting observance of Mothers' Day. It can be effectively used in both large and small Bible schools. It is necessary to read the pageant in order to appreciate its message. Price, per copy, 15 cents; per dozen, \$1.50. (63)

Mothers' Day Suggestion Book

Compiled by Mabel J. Rosemon

This is a book containing a collection of recitations, drills, exercises and pantomimes, together with four songs. A very complete Mothers' Day program can be made up by the use of this "Suggestion Book." 25 cents each. (67)

The Ideal Home

Louis Randall, D. D.

A Pageant for Mothers' Day. Scene, An Ideal Living-Room. Characters: Father, Mother, Grandmother, two sons, two daughters, three friends, minister, and a young woman to impersonate the "Spirit of Appreciative Childhood." Contains all the songs to be used. 25 cents per copy; \$2.50 per dozen, postpaid. (82)

Home Fires

Story and Lyrics by Martha Bayly

Music by I. H. Meredith

A reader tells the old, old, story of that love, of its divine origin and its unceasing ministry. There are nine incidental songs. Eight optional tableaux illustrate and emphasize the message of the reader and the songs. 25 cents per copy; 10 or more copies, 20 cents each.



(67)

White Carnations

A six-page leaflet, containing three songs, responsive reading, one recitation, and one exercise. 5 cents per copy. (136)

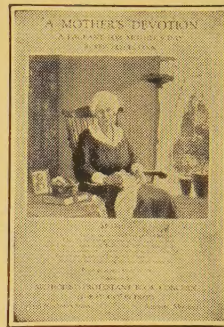
Mothers' Day Helper

Contains sixteen pages. Songs, recitations, exercises, etc., appropriate for Mothers' Day. 25 cents. (136)

A Mother's Devotion

Rev. Bethel Cook

Will make a wonderful appeal. It portrays a mother's sacrifice and devotion to her family. Easy to render. Interspersed with songs, closing with pantomime in four scenes: (1) A Well-Regulated Family; (2) Family Worship; (3) The Broken Home; (4) The Reunited Family. Time, about one hour. Price, 20 cents per copy; \$2.00 per dozen. (82)



Memories

Myrtle Harrod Sanborn

This pageant is arranged in three parts. The stage settings are simple and the parts to be memorized are easy to learn. The parts are interspersed with music. Presenting in verse and pantomime the cares and trials of rearing a family with "Memories" taking us back to childhood days, growing youth, mature manhood and womanhood incident to the celebration of "Mothers' Day" with a big surprise, will leave a lasting impression upon the audience. 25 cents per copy. (82)



Mother's Crown

Mattie B. Shannon

A beautiful service for reader interspersed with old familiar tunes with new lyrics to be sung by the entire audience. Also contains a group of recitations which can be used if desired. Every church observing this day will be pleased with this service in honor of mother. 10 cents per copy; \$5.00 per hundred, postpaid. (82)



The Heart of Home

A New Service for Mothers' Day

Compiled by I. H. Meredith

Contains two pages of recitations and exercises, and eleven songs, including specialty numbers featuring solos and duets. 10 cents per copy; \$1.00 per dozen; \$3.25 for fifty; \$6.00 per hundred. (67)

THE AMERICAN BAPTIST PUBLICATION SOCIETY

1701-1703 Chestnut Street, Philadelphia

16 Ashburton Place, Boston

2328 S. Michigan Avenue, Chicago

313 W. Third Street, Los Angeles

1107 McGee Street, Kansas City

439 Burke Building, Seattle

223 Church Street, Toronto

ORDER FROM OUR NEAREST HOUSE

ADULT LEADER

L. IX

APRIL, 1933

Number Four

OWEN C. BROWN
Editor-in-Chief Sunday School Publications
MITCHELL BRONK
Editor of ADULT LEADER

Published Monthly by
THE AMERICAN BAPTIST PUBLICATION SOCIETY
(THE JUDSON PRESS)

Executive Secretary
ELVIN L. RUTH, Treasurer
HARVEY E. CRESSMAN, Business Manager
1701-1703 Chestnut Street, Philadelphia, Pa.
Boston Chicago Los Angeles
Kansas City Seattle Toronto

PRICES: Single copy, 90 cents per year; in quantities, 19 cents quarter, 75 cents per year.

Entered as second-class matter December 7, 1917, at the post-office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 3, Act of October 3, 1917, authorized on July 3, 1918.

PRINTED IN U. S. A.

CONTENTS

ARTICLES:	PAGE
Our Late Executive Secretary, William Holloway Main	97
Looking Ahead with the Uniform Lessons	98
Efficiency as an Asset in Sunday School Work	98
Japanese Tribute to Missionaries	98
IMPROVING YOUR TEACHING. Frank M. McKibben	99
CHRIST TRANSFIGURED." John Snape, D. D.	101
THE MARTHA HERESY. Arthur S. Phelps	103
THE TEMPERANCE LESSONS. E. Morris Fergusson, D. D.	105
THE FOLKS ON A STORMY DAY. Edgar L. Vincent	106
THE SOCIAL RESPONSIBILITY OF THE CHRISTIAN	106
WHAT IS A LARGER PARISH AND WHAT DOES IT ACCOMPLISH? Mark Rich, B. D.	107
UNITED SUMMER ASSEMBLIES, 1932	109
RECENT BOOKS	110
MEMOR, OLD AND NEW	110
INTERNATIONAL SUNDAY SCHOOL LESSONS	111
MEMBERSHIP SERVICE	128

Our Late Executive Secretary, William Holloway Main

It is known to the most of our readers that our periodicals must be prepared a considerable time before the date of issue. This makes it difficult to refer to passing events. As this number of ADULT LEADER goes to press we are all in the shadow of Doctor Main's passing. By the time these lines are read we shall have gained a deeper realization of our loss. He played such a big part in the work of the Publication Society and was such a lively, inspiring, helpful, and generous coworker with each and every one of us that his missing will have been pronounced and will be missing; while how useful he was to the Baptist denomination and to the kingdom of Christ in general being brought home to us by the hundreds of telegrams and letters that are coming to his daughter and the Society from religious leaders everywhere, as well as by tributes in the religious press.

DOCTOR MAIN AS A PROPONENT OF EDUCATIONAL EVANGELISM

If a phrase were sought to designate Doctor Main's particular kingdom interest and service in his latter

years no better one could be found than "educational evangelism." By this is of course meant a combination of soul-winning and Christian education. As a pastor, for more than thirty years, of large, progressive churches he naturally was led to cultivate his natural gifts as a winner of men to Christ. Besides, as a young man he was for a while a professional evangelist—and a success at it. His appreciation of what is now known as "religious education" grew out of his constant interest, as a pastor, in the Sunday schools of his churches. Members of his Buffalo and Hartford congregations have told me that he was known to them as "a great Sunday school man." He could preach or talk to children as most preachers can't. Yet until he became executive secretary of the Publication Society his ideas of Sunday school work were rather old-fashioned. As, in this capacity as head of a great denominational Sunday school board, he got into the swim of the new and developing discipline of religious pedagogy, he was soon won over to its claims and demands. Contacts with men who had specialized in Christian education, like Chalmers and Owen C. Brown, counted, and then his association in the International Council of Religious Education with Hugh S. Magill and in the World's Sunday School Association with Robert M. Hopkins. Of late, in our conferences, in his public addresses, and in his recently published brochure, *Real Evangelism*, he had expressed the conviction that an evangelism that does not train and a religious education that does not win to Christ are alike defective and unsatisfactory.

DOCTOR MAIN'S STREAK OF HUMOR

We were glad that the Rev. Gove G. Johnson, speaking for the board of managers at the funeral services, alluded to Doctor Main's sense of humor and love of a good story or joke. It was a part of his abounding geniality, and helped make him all the more approachable and companionable. We suspect that in fun he not infrequently relieved—sublimated—the cares and worries of his position. Needless to say, the last years that he lived have been anxious, burdensome ones for any executive officer. Yet through them he rarely let a conference pass without at least one good laugh-provoking story, and he would usually break the dignity of a visit to our cubicles with a joke. During our last visit to his sick-room, only a few days before his death, he repeated some good anecdotes that he had just read. It goes without saying that he never violated his Christian gentlemanliness by indulging in coarse or questionable humor. Speaking of that memorial service, I think that the most pertinent thing that was said about him in any of the addresses was Doctor Bowler's word, "He loved to preach." After thirty-three years in the pulpit a minister dreads the thought of giving up its precious opportunity. Doctor Main did, when he came with our Society in 1922. So he was constantly supplying pulpits, up to the time of his

death. But we like to think that through his great Publication Society, with its billions of printed pages of Christian literature and its multifarious Christian activities, he preached during these last ten years to the largest congregations of his lifetime.

Executive Secretaries of The American Baptist Publication Society

George Wood, 1824-1826.
 Noah Davis, 1827-1830.
 Ira M. Allen, 1831-1838.
 Morgan J. Rhees, 1840-1842.
 John M. Peck, 1843-1845.
 Thomas S. Malcolm, 1846-1852.
 Kendall Brooks, 1852.
 Heman Lincoln, 1853.
 William Shadrach, 1854-1856
 Benjamin Griffith, 1857-1893
 Charles H. Banes, 1894.
 A. J. Rowland, 1895-1916.
 Guy C. Lamson, 1917-1918.
 Gilbert N. Brink, 1919-1923.
 WILLIAM H. MAIN, 1922-1933.

Looking Ahead with the Uniform Lessons

The third quarter of this year, beginning July 2, will study eleven Old Testament leaders: Joshua, Caleb, Deborah, Gideon, Ruth, Hannah, Samuel, Saul, David, Jonathan, and Solomon. The women of our church schools, who sometimes complain that their sex is not given due consideration in these lesson schedules, should take note that three of these characters are women. The "Aim" of the study is announced: "To lead the pupils to an understanding of the divine revelation made through the early leaders of Israel, so that they may see its value for themselves, and seek closer fellowship with God and more fruitful service in his kingdom." In the fourth quarter, October-December, we shall take up the life of Paul, in the Book of Acts and the Epistles. The first six months of 1934 will be given to a comprehensive study of the Gospel of Matthew.

Affability as an Asset in Sunday School Work

Betty was walking up and down in front of their house as I went up the street that afternoon. She was distinguished among the charming six-year-olds of our church school, and she and I were rather well acquainted. But I was not loitering, so I greeted her with a mere "Hello, Betty!" and passed on. Half-way up the block I heard her calling to me and went back.

"I thought you'd want to know why I'm all dressed up," she said. I noticed a touch of childish disappoint-

ment, perhaps resentment, in her voice. That I hadn't noticed!

"Indeed, Betty, you are fixed up, ever so nice; and I admired her pretty clothes. But I suspect that she was wise to my half-hypocritical attempt to retrieve my former inattention.

"Yes; I'm going to a birthday party; my mother's getting ready to take me."

I'll refrain from discussing whether grown women—and men!—like to have us notice when they have on new and becoming garments, and whether if they do it is vain of them, but the church school superintendent and teacher can give no little pleasure and gain a warmer affection in the hearts of their scholars by doing it—or, I mean, by "taking notice." Such recognition coming from some superintendents and many teachers "means a great deal." Children are notoriously self-centered, and it pays to regard their little worlds—if we would win them. I shall never forget how delightful it was to us small boys, after a succession of dignified, distant pastors, in our old Baptist church at Manchester, to get one who would remember our names and stop and talk with us on the street. Friendliness from the superintendent's desk or in the classroom helps, but doesn't go far enough. A mother told me that the only thing that kept her too boyish boy in Sunday school was the fact that his teacher had brought him three dozen oranges when he was in the hospital for the mastoditis operation. Time and again when I have been making pastoral visits the children of the family have shown me with pride birthday and Christmas cards that their Sunday school teachers had sent them.

A Japanese Tribute to Missionaries

Japan still acknowledges a debt to Christian missionaries, however otherwise prejudiced against the West. In the face of much that Japan has officially said and done of late, it is heartening to read the following:

"One is struck by the outstanding proof of the great debt owed to the foreign missionaries, whose generous devotion has played an important part in medical relief, the care of orphans, prison reform, and temperance movements," says the Osaka *Mainichi*, in referring to a celebration marking fifty years of missionary effort in western Japan. "They have risked their health, indeed their lives, in helping victims of tuberculosis and leprosy, something that even the countrymen of these unfortunates had not attempted on a large scale."

To this Doctor Suzuki, Japanese Home Minister, added his hope that "these foreign workers will continue to pursue their humanitarian work in order that they may further contribute toward the peace of mankind and the happiness of society."

Improving Your Teaching

By Frank M. McKibben¹

IV. DO YOU OBSERVE THE LAWS OF LEARNING?

A church school leader was in conference with a group of teachers who were conscious of certain difficulties and desirous of improving their work. One of the teachers was speaking.

"My pupils seem so indifferent and unresponsive. They simply will not pay attention. They often are far more interested in other things than the lesson. Something is wrong and I don't know what it is."

Another teacher was thinking of something that had been said.

"You used the word 'psychology' a moment ago. Whenever I hear that word I feel so mystified and ignorant. What *does* it mean?"

The leader gave others opportunity to report their difficulties and problems before he spoke.

"All these difficulties," he began, "suggest the necessity for us to come to a better understanding of how religious growth, the learning process, is directed. We have discussed in previous sessions how religious growth takes place through certain processes of development that are at least partially under our control. Our difficulties give rise to the question that concerns all religious teachers and leaders, namely, how may I most effectively control, facilitate, and direct these learning processes? Are there any fundamental rules or laws that may be observed? We will have to answer that question before we can get at your real problems and offer aid."

WHAT ARE LAWS OF LEARNING?

"The farmer discovers," he continued, "through observation and experimentation that corn grows best under certain conditions. The dairyman, through the same methods, learns what factors produce the largest quantities of the highest grade of milk. The nurseryman, likewise, becomes familiar with methods by which he can bring about the finest development of the many plants and trees in his nursery. In each case there have been discovered, formulated, and tested what are known as laws of growth. In no case can those engaged in learning for growing things actually make them grow. In every case it is possible to promote or retard their growth through the control of conditions which operate uniformly to increase or lessen development, such as sunshine, water, selection of climate, food, soil, cultivation, and so forth.

"You have asked about 'psychology.' None of us should be afraid of that term. The study of psychology

is simply the effort to discover how the individual is made up, how God intended he should learn and grow. The psychologist is one who undertakes seriously and intelligently to study human reactions and to discover what conditions make for the most natural and wholesome growth. In this sense any one of us who undertakes to observe and learn about growing individuals becomes a practical psychologist. Observation of teaching activities also aids us in understanding how pupils grow.

"Now the study of psychology and the observation of teaching have revealed a number of laws by which we may be guided in the task of religious teaching. If they are understood and wisely followed by each of us our leadership is bound to be more effective and many of these difficulties referred to will be avoided."

"What are some of these laws?" eagerly inquired one of the teachers.

Learning Is Aided Through Readiness

"We perhaps have time," replied the leader, "to discuss two or three of the more common and important laws of learning. The first law may be stated briefly as follows: When one is ready to act or respond in a certain way, to do so is satisfying; not to do so is annoying. Or to put it another way: When pupils are not ready to enjoy a class discussion, enter into a worship experience, or engage in a service project, it is very unlikely that any learning will take place or any significant religious growth will occur. Such a law is tremendously significant for the teacher of religion. So much of pupil response in the church school seems to be characterized by dissatisfaction and annoyance, on the part of both pupils and teachers. Learning or growth will be made possible in the church school when pupils are eager to engage in an activity, become absorbed in a project, are ready to take up a course of study, respond happily to leadership in a worship service, and gain satisfaction through a sense of achievement."

"I think I begin to see why my pupils have been inattentive and unresponsive," exclaimed the teacher who had previously reported such difficulties.

"The successful teacher," continued the leader, "is one who creates conditions under which such readiness on the part of pupils will be present. The ineffective teacher is one who fails to take advantage of the situations which stimulate readiness or desire on the part of the pupils or fails so to control conditions that such readiness will arise. Each of us needs to consider

¹ Professor of Religious Education, Northwestern University, Evanston, Ill.

constantly such questions as the following: Have I led my pupils into a class session without eagerness on their part for it? Have I forced upon them a course of study to which they did not respond enthusiastically without attempting first to create a keen interest in it on their part? Have I endeavored to arouse eagerness on their part for projects that have been taken up? Have I made pupils ready to participate purposefully and appreciatively in worship experiences? Have questions been raised, situations created, and contacts been made with my pupils which call forth the full and hearty response from every member of the group? These all represent ways in which this law of learning relates to your teaching.

"Such a condition of readiness and eagerness makes the experience of learning enjoyable. Pupils attack their work with greater zest. They look forward eagerly to the next meeting of the group. They are stimulated to carry on work outside the class period. Problems of discipline do not arise because pupils are interested and cooperative."

"But how is such readiness actually secured?" inquired a teacher of boys.

"By every means possible," replied the leader. "By raising vital questions, treating real life problems, stimulating inquiry, arousing enthusiasm, challenging individual and group cooperation, sharing responsibility, developing pupil initiative, and by being interested and enthusiastic yourself. There are no patent recipes. But if these methods are followed they are bound to bring results. Of course some lessons and courses may be so poorly adapted that it is impossible to arouse interest; some meeting-place so unattractive and disturbing that a wholesome response cannot be secured. Many other similar conditions must be modified in attempting to secure readiness."

The Law of Effect—

"What we have been discussing relates closely to the second law of learning," the leader continued. "The result coming from any act or experience is an important factor in learning. If a response or experience is associated with feelings of satisfaction and pleasure it is apt to be repeated; repeated often it tends to become a part of character and conduct. Now the question here is what is the effect of Sunday school attendance upon Harold? Does he find satisfaction in working with the teacher and classmates? Is his use of the Bible attended by pleasurable results, or is he so unfamiliar with its purpose and construction that he gets no satisfaction in its use? Does he find enjoyment and profit in worship, or does he witness disorder and inattention all around him?

"These questions are pertinent to the teacher of religion. Permanent religious attitudes, appreciations, habits, and conduct are the outcomes sought by your

teaching. These outcomes will be secured in the lives of your pupils only as their learning experiences yield such satisfaction and pleasure that they will desire to repeat them. This applies to their class discussion, handwork, worship and devotional activities, dramatization experiences, service projects, and whatever is a part of their Christian nurture. On the other hand, if such experiences are associated with unresponsiveness, disinterest, misbehavior and failure to cooperate, their repetition will make habitual in their lives outcomes that are the direct opposite to those sought by Christian education."

"I see that so clearly now," exclaimed one of the teachers. "Only I wish I knew how always to get the proper effects in my work."

"So do most of us," the leader replied. "And I know no way of securing the proper results other than that of trying to understand the operation of these two laws and striving ever to keep them working in the development of Christian character, and not against it. By attempting always to create conditions of readiness for the activities of the program and then to make sure that the pupil does not find satisfaction in the wrong kind of response but does gain pleasure from 'playing the game' with the teacher and other members of the group; only thus can a leader be sure that his teaching is effective. Here again, there is no short cut to skill. It is acquired through careful planning and faithful practise."

The Law of Use and Disuse—

"The third and last law of learning we are to consider in this discussion," continued the leader, "is commonly referred to as the law of exercise, or the law of use and disuse. We have really treated some phases of it in the discussion of the second. We have said that right responses may be built into character through their frequent repetition with increasing satisfaction. This third law applies equally to the lesser items in teaching and learning and to the more significant aspects of character formation. It means, for instance, that in the memorization of Scripture or hymns frequent repetition with intensity and meaning is essential as against infrequent and meaningless repetition. It suggests, further, that you should seek to reproduce in each class session and make habitual in the lives of your pupils attitudes of mind, ways of responding, appreciations of the more wholesome group relationships, and habits of work that are in keeping with Christian living. This will be accomplished through constant emphasis upon these things in your work and by exercising your pupils in these traits.

"I am sure," concluded the leader, "that you sense the importance of this law of learning. It means in the end that you are concerned in all your work to strengthen attitudes, responses, interests, and habits

that are Christian by giving them frequent opportunity for expression. You must also prevent the repetition of ways of responding, habits, attitudes, and types of conduct that are undesirable and unchristian. If Harold is irresponsible and disrespectful in a worship service, the repetition of such behavior must be prevented or it will become habitual. If Harold repeatedly fails to participate in class discussion or to cooperate in group activities, this situation must be changed or he will carry such practices over into adult life. If he finds joy in some simple act of service, such an experience must be repeated soon in order that his tendency to serve others may be strengthened. This is the law of exercise." Paths of habits repeatedly traveled soon become too easy, ruts, fixed.

"Well, this is pretty deep for me," exclaimed a

leader of boys; "but I think I have a better understanding of this business of character-building."

"Let us sum up our discussion," the leader said. "In attempting to improve our leadership along these lines we might be guided thus:

"1. In teaching and leading I will always strive to create in my group a readiness for and a desire to take part in whatever activity we are to engage in.

"2. I will endeavor to make sure that the effect or outcome of any activity they participate in is such as to provide satisfaction, strengthen character, and lead to a desire for further participation.

"3. I will try to make sure that those attitudes and responses that are desirable and character-forming are repeated and given opportunity for expression until they become a permanent part of the pupil's life."

"Jesus Transfigured"

By John Snape, D. D.

Pastor Temple Baptist Church, Los Angeles, Calif.

I have climbed—in a Dodge car—to the top of Tabor, 1,900 feet high, and nineteen miles out of Nazareth. The day was indeed a red-letter day. I had left Tiberias, 682 feet below sea-level, at nine in the morning, and in an hour was at Nazareth, 600 feet above sea-level, twenty-one miles away. That same afternoon I was at the top of Tabor, 1,900 feet in air. It was a wonder trip. Before me stretched the green and fertile plain of Esdraelon; against Mount Tabor nestled little Nain, and Endor, where Saul went to consult the witch; the plains in which Gideon with his immortal three hundred scattered the Midianites, and old Dabriet, clinging to the sides of Tabor.

On the top of Tabor itself there is a beautiful new Roman Catholic church built upon the foundations of two previous churches, one erected by Constantine in the fourth century, and one by the Crusaders in the twelfth. The old Roman wall remains, and also the ruins of both the other churches. It was easy to see from the summit of Tabor the Horns of Hattin, Safed, the City set on a hill, and through the haze the blue waters of the Sea of Galilee.

Of course the Roman Catholics, largely influenced by Jerome's chance sentence describing his journeys with the saintly Paula, accept the Tabor tradition for the Transfiguration of Christ, make much of it in an annual pilgrimage, and have built a beautiful mosaic of the Transfiguration scene back of the altar in the new church. The Tabor tradition was almost universally accepted for fifteen hundred years.

Despite all this, however, the Transfiguration of our Lord probably occurred on Mount Hermon—a lofty

mountain at the southern end of the anti-Lebanon range. It rises to a height of 9,376 feet above the sea. Its peaks are always covered with ice and snow. It forms the northernmost boundary of the country beyond the Jordan.

Three reasons there are for accepting the Hermon rather than the Tabor tradition for the scene of the Transfiguration:

1. We know from Matthew's account that it occurred six days after he had been with his disciples at Caesarea Philippi, from which place "gigantic snowy Hermon" could be easily seen. I saw it there myself two summers ago. It is within walking distance.

2. If the Transfiguration occurred on Tabor that would have required Christ and the disciples to have returned to Galilee for a very hurried trip, and there is no notice of his departure such as is usually made by Mark. And besides, to have returned to Galilee just at this time would have precipitated his arrest by the authorities, and his hour was not yet come.

3. There was at the very time of the Transfiguration a fortified city on Tabor, and this would have rendered it unsuitable for the seclusion that marked the Transfiguration.

Some of the moments of highest exaltation that filled and flooded the soul of Christ were experienced by him on a mountain. The sermon recorded in Matthew 5 to 7 was the Sermon on the Mount. He once prayed all night on a mountain. He received Peter's confession of his deity on a mountain. He ascended to heaven from a mountain. He was transfigured on a mountain.

How inspiring and suggestive is the mountain instruction of the Bible! When I saw Sinai I thought of the God who speaks in smoke; looking at Carmel, of the God who answers by fire; at Gilboa, of the inglorious end of a gloriously begun career; at Gerizim, of the strange Samaritans with their naïve conceit and their annual sacrifices; at Mount Zion, of a city of forty sieges, and three religions; at Mount Golgotha, of the crucified Christ; at the Mount of Olives, of the ascending Lord of Mount Hattin, of the God who speaks in love; at Mount Hermon, of the God who speaks in human accents.

Six days after Peter's noble confession at Cæsarea Philippi occurred the Transfiguration of Christ on Hermon. Jesus had given his disciples final instructions concerning the perpetuation of the kingdom, and the fact of his approaching suffering. This they were slow to understand, and slower to accept, and partly for their sake, partly for his own sake, partly for ours, occurred the Transfiguration.

At twilight of a day that would be forever memorable to at least three men, Jesus had climbed with them the heights of Hermon. It was a climb of perhaps ten miles. Edersheim, speaking of this experience of Christ, says: "In all the most solemn transactions of earth's history there has been this selection and separation of a few to witness God's great doings. Alone with his son as the destined sacrifice did Abraham climb Moriah. Alone did Moses behold, amid the awful loneliness of the wilderness, the burning bush, and alone on Sinai's height did he commune with God. Alone was Elijah at Horeb, and with no other companion than Elisha to view it, did Elijah ascend to heaven. But Jesus, the Saviour of men, was not alone on Hermon."

In three of his greatest and highest experiences three men were with him as witnesses—in the house of Jairus when he lifted his little daughter into life; in the Garden of Gethsemane when he fell on his face and sweat great drops of blood; and on the Mount of Transfiguration when deity shone through the veil of his humanity, Peter, James, and John were with him—Peter full of impetuosity and energy; John possessed of a lovable nature; James the coming head of the Jerusalem Church.

He went up on Hermon to pray. He always prayed at great crises in his life. When they would make him king against his will; when he was about to call his disciples; when he was in agony in the garden, he prayed. As he prayed on Hermon a bright cloud encompassed him, and Peter, James, and John, beholding, saw two heavenly visitors whom they at once recognized as Moses and Elijah. The founder of the law, the restorer of the law, and the fulfiller of the law are holding conversation about the work of each, but especially about the exodus the great Fulfiller is about to accomplish at Jerusalem.

Suddenly the fringe of the luminous cloud seemed to take in the three apostles, and they fell to the earth, overcome with the majesty and glory of the vision, until Jesus came and touched them, and lo, Moses and Elijah had gone. And they saw no man save Jesus only.

Peter—impetuous, emotional, quick-spoken Peter said "It is good for us to be here." And it was good—good as to the place, good as to the seclusion, good as to the company, good as to the conversation, good for Christ, good for the disciples, good for subsequent generations of men.

This story is a stamping-ground story for the spiritualists who refer to it to substantiate their theory of the return of spirits to the earth. But we may answer their mistaken theory by asking them three questions: Around whom did the spirits gather? About what did they speak? To whom did they talk? When spiritualists bring the spirit of Jesus and the spirit of my ancestors together, and let the conversation be entirely about Christ, I will gladly pay my dollar for the seance.

The Transfiguration scene refutes the doctrine of psychopannychism—the doctrine of soul-sleeping. There are those who believe that death is a sleep, and that when we close our eyes in death we sleep forever. But the sleepy people in this Transfiguration group were the disciples who had not yet died. Moses and Elijah were wide-awake and talking with Jesus.

It sets forth the true meaning of death. They spake of his exodus, or "road out" which he was about to accomplish at Jerusalem. Death is not dying, or decease, or demise, but release—it is the road out of all that stresses and obsesses us and the road in to all that is beautiful and glorious and real.

It teaches the doctrine of the immortality of the soul. Moses had been "kissed to sleep by the lips of God," fifteen hundred years before this time, and Elijah had whirled to heaven in a chariot of fire nine hundred years before, yet both were alive and able to hold conversation with Christ. God is not the God of dead men, but of the living.

It teaches the recognition of friends in heaven. If Peter, James, and John knew Moses and Elijah whom they had never seen, I am sure I shall know my mother when I see her.

It teaches also the sweetness of redeeming grace. Here was Moses a murderer who had killed his man, in conversation and comradeship with Christ. And here was Elijah—a man subject to like passions as we are. If God could save a murderer like Moses, and a pendulum man like Elijah, he can save any man at any time anywhere in the world.

EDUCATORS tell us we remember one-tenth of what we *hear*, three-tenths of what we *see*, and nine-tenths of what we *do*.

The Martha Heresy

By Arthur S. Phelps

(This is a selection from one of the Publication Society's The Judson Press'—latest publications, *The Bible Looks You Over*. These delightful, scholarly, often whimsical, always inspiring essays, by a writer who has distinguished Baptist "connections," will be found most interesting reading by Bible readers and those who are not; they will, besides, make the Bible a more intimate and helpful book.)

If the teacher of a Sunday school class of women wants to stir up a hornet's nest let him take Jesus' side in the story of Mary and Martha. The best woman in the class will at once say with a smile, "Well, I guess I am a bit like Martha. There is the housework to be done; and going to prayer-meeting is not a substitute for it." Then another will add, "Martha and Mary had a guest for dinner, and Martha was too practical a woman not to get ready for a meal." Another will add, triumphantly, "Yes, and when their brother Lazarus died, it was Martha that made the arrangements, that met Jesus, and then had him go back to the house and find Mary." A fourth will join in, with some feeling, "People like Mary are all right, if they are lucky enough to have a woman like Martha about, who will take hold and do their work for them." (The objector not necessarily a good housekeeper.)

It is just as well to let the ladies have their say, for they will, anyhow; and they would better say what they think than to have it fester for want of air. So I found, the last time I "taught" a large class of piously and intelligent women, what they think of a professor who knows so little of practical life as to defend Mary's languid indifference to what every woman knows has to be done, if a home is to be fit to live in. "I guess"—they said *guess* because they were New England women—"you'd be glad, if you were in one of our homes, to have something to eat at dinnertime." With all the eyes turned on you, that seem to say, "There, now!" you respond, "My dear women, it is no use to argue with me; just settle the matter with Jesus; he is the one that took the position you disapprove. Here is what he said to her, as the Gospel reports it: 'Martha, Martha, thou art anxious and troubled about many things; but one thing is needful; for Mary hath chosen the good part, which shall not be taken away from her''" (Luke 10:41, 42). That reply might appeal to a teacher of logic, fairly convincing. But as far as your women are concerned, it might just as well not have been spoken. To one in the class, at least out loud, pays the slightest attention to it. It is forgotten before it is mentioned; and that, too, by women to whom the opinions of Jesus have greater weight than they do with most men.

So, being a married man, you try something else. You find yourself in the anomalous position of one trying to defend Christ against the universal disapproval of a group of saintly sisters. But right there lies your real hope of success. For we may trust the judgment of the wise Nazarene in this matter. He condemns Martha, and commends Mary. That is plain. It will not do to say that his mind was above such common things as eating. For it should be remembered that the first question he asked after his resurrection was, "Children, have ye aught to eat?" When they beached their boat, cold and hungry, he had a fire of coals and fish baking for them (John 21:5.) In the agony of the cross he arranged for the household economy of his mother and his beloved disciple. I do not think that John had to complain about his meals or the comfort of his bedroom.

If Luke had felt that this story was an illustration of the impractical character of Jesus, he would not have placed it immediately after the story of the Good Samaritan, a story that illustrates the practical mind of the Master better than any other parable in the Gospels. Luke evidently found the two stories not antithetic. In fact they represented for him a quite definite progress in thought.

This leads me to say that Jesus found Martha less practical than her sister Mary. Martha made a religion of business and Mary made a business of religion. The story is a study in contrasts to illustrate two familiar types of character. Two women are grinding at the mill; one is taken, and the other left. Fretting and complaining are not qualifications for good housekeeping. They have a pathological effect that impairs efficiency. Martha exhibited here exactly the sort of spirit that so many practical wives object to in their husbands. She fell to complaining. Fault-finding is not an attractive trait in persons you have to live with every day. If Jesus was wrong in calling attention to her attitude in her home, then he was guilty of the very sin that he charged her with. To defend Martha against Jesus shows a want of apprehension. To suppose that he condemned her for housekeeping and cooking is an absurdity. That he commended Mary for pious laziness is a yet greater absurdity. There is nothing in the lives of his contemporaries that he so bitterly denounced as substituting sanctimoniousness for duty. The Pharisees loved to make long prayers—and grind the face of their tenants. Jesus showed his anger against them in no measured terms. If Mary had been guilty of a sin even remotely resembling theirs, Jesus would have recognized it and

rebuked it on the spot. Sanctified shirks are to be found among the women of every church. They would rather sing than darn socks. "He that is slack in his work is a companion to the destroyer." So is she. What Jesus really condemned in Martha was not her service but the spirit in which she did it. Christian women who boast of being Marthas should remember that Martha was fretful and irritable. That this had been her disposition at other times we may judge from the fact that Jesus said she was "anxious and troubled about *many things*." He had noticed this unfortunate trait on previous visits in the Bethany home, though he had not before spoken of it so plainly. His friend John tells us that Jesus loved these girls. He spoke not harshly, but in tenderness.

It was not a gracious thing in a hostess to ask her Guest to find fault with her sister. In another instance, in Luke's Gospel, a brother had made a similar demand against a brother, and received a similar rebuke. It distressed Jesus to see her anxious and troubled. In his earlier ministry he had said, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest"; and among his dying words was the sympathetic advice, "Let not your heart be troubled; believe in God; believe also in me." An Old Testament writer tells the tale of a company of soldiers that cut off and bore away every man a branch of a tree on his shoulder; but here is a girl that would carry a house: it was too heavy a burden for her young shoulders. Housekeeping was made for woman, not woman for housekeeping.

A Christian young man would more safely marry Mary than Martha, for the reason that one would rather be prayed with than nagged. As to cooking and housekeeping, no bridegroom knows for a certainty what a day may bring forth. But a woman of Mary's good sense would not lose that sense at the kitchen door. If Mary had not been wont to do her full share of the housework, Martha would not have reproached her for neglecting it. While Martha went out to meet the Master at the time of Lazarus' death, Mary was probably preparing the house for the funeral. Mary was a more practical woman than Martha, for she put first things first. Life is a matter of emphasis. Washington was as practical a general at Valley Forge as he was when crossing the Delaware. The Divine Teacher would not in the nature of the case be with them long. He who was the world's greatest man had little leisure time. He enjoyed the deep peace of the Bethany family circle, a peace of which he had all too little; but he could not come often. There is no evidence for the theory of Renan that Jesus was in love with Mary and would have been glad to marry her if his peculiar mission had made it possible. He was their friend, as he is ours.

This home was a refuge from the strife of tongues to

which he was exposed. To make the most of such an hour as this was the natural decision of an intelligent mind. Not only did "some one," as we say, "have to entertain the company while the other prepared the meal," but both should have made the most of so priceless an opportunity. What would you have done? To converse with an emperor, or a president, is a small thing in comparison with opening one's home to the King of kings. The presence of Jesus made Martha anxious; but he came to cure anxiety. Perhaps he was thinking of his conversation with her when he spoke of the lilies of the field, and how well dressed they are, and of the birds of the air, and how well fed they are. Have you ever seen an emaciated bird? or a field poppy gowned unbecomingly? Even the ragged robin is well dressed.

Martha was carrying too much sail. But few things are needful—or one. There is a recipe better than Dutch Cleanser. Mary seized the crucial moment and acted upon it, just as the woman did that poured the contents of the alabaster flask upon his head. We do not attend banquets chiefly for what we get on the table, but for what we get around the table; we go there for the talk. That was Mary's idea. She had meat to eat that Martha lacked hunger for. Martha sought a clean house, Mary a clean heart. Her housecleaning was of the spiritual sort. She would entertain her Saviour in the inner chambers of her soul, and therefore wanted to be swept and garnished as the temple of the Spirit should be. This incident contains the marrow of the Gospels. A well-known theologian said not long ago: "To call Jesus Lord is not the point . . . the one thing needful is to do what he said." True enough, within limitations. But, as a matter of fact, the "one thing needful" according to Jesus, when the phrase which the theologian quotes from this story was spoken by him, meant exactly the opposite. When Mary chose the good part which should not be taken away from her, she was not practising social service, or any other form of ethical obedience to the words of Jesus. To call him Lord as a substitute for obedience, is one thing; to call him Lord as an inspiration for obedience, is quite a different thing. It is the cure for being "cumbered about much serving." The value of the story is that it stands as a warning against those who would find in Jesus nothing more than an ethical teacher; who would substitute conduct for love.

Wherever this gospel is preached throughout the whole world that which this woman hath done shall be spoken of as a memorial of her. The actions of love are spectacular because they rise above the conventional. Love is impetuous. It obeys its impulses. It does not weigh out the ointment, it breaks the cruse. Mary's spirit was that of Palm Sunday. She knew her Lord better than her sister did because she had spent

more time in his presence. A friend of mine once showed me a favorite picture of Christ. I noticed that he had drawn a square at the foot of the figure of the Master, and in it written his own name. There are five remarkable occurrences in this book of Luke that took place "at the feet of Jesus." Martha put her house in order, or at least worried about it; but Mary filled it with the odor of the ointment of an

overflowing devotion. She is better known in the world today than Cæsar, Alexander, or Napoleon. We know more of her life than we do of that of our contemporaries. They are best known who knew him best. The only definition of eternal life in the Bible is in the terms of Mary's choice (John 17:3). It is the one thing that "cannot be taken away," by poverty, enemies, isolation, or death.

Bible Temperance Lessons

By E. Morris Fergusson, D. D.

Author of How to Run a Little Sunday School, Church School Administration, and Piloting the Sunday School

The International Uniform Lessons system, in its first seven-year cycle, included one temperance lesson—the Scripture found in Proverbs—in regular course. Since 1889 temperance lessons have been regularly inserted each quarter in compliance with instructions given the Lesson Committee by the International Sunday School Convention. Numerous Scripture passages have been designated for this purpose, sometimes without slight visible application to the stated topic.

The Bible temperance lesson is still a feature of the Uniform Course. Its recurrence gives to the earnest teacher, every quarter, an opportunity for temperance instruction, now recognized as the need of the hour. In addition, therefore, to the excellent notes and teaching hints given in the lesson pages as these lessons appear, it seems timely to consider the series of Bible temperance lessons as a whole. How did the Bible writers conceive of temperance? What were they trying to teach? How did the social conditions of their time mold the form and content of their teaching?

The Bible, like the Sabbath, was made for man. It is ours to use in the light of present conditions and our pupils' needs. Its precious teachings may be applied in ways far different from those originally intended, if the principles embodied are susceptible of such applications. But even so, a sound exegesis, a clear grasp of what the writer meant to say to his own people and time, is the only safe foundation for the teaching use of any Bible passage. The historical meaning of Bible temperance teaching has been much obscured, because few teachers have interested themselves in the Bible writer's aim.

The virtue and value of total abstinence is by no means absent from the Bible teachings; but it does not there signify what it signifies today. Nor is it ever presented as a duty binding on all. On the contrary, the moderate use of wine appears in a few texts to be viewed with approval. The general aim of biblical temperance teaching is to secure moderation in the use of alcoholic drink; which in some cases is seen as possible only by abstaining altogether.

Attainment of this aim, throughout Bible times, was effected in various ways. Most potent of these was the state of the art of drink-making. From distant oases came some "strong drink" made from dates; and Egypt is said to have had a cereal beverage akin to beer. Some wine was of higher alcoholic content than ordinary, and was flavored with spices. These drinks, costly and rare, were for kings and rich men. The available drink was a light wine; and even this could be had by the poor only in moderation. A perfect prohibition of drunkenness was thus enforced upon all but the wealthy drinkers, through the Hebrews' ignorance of the arts of brewing and distillation. The teachers of Israel, under such circumstances, could see no moral reason for forbidding the people to drink wine; and they received no such command from God. In New Testament days the situation in this respect had not changed. It is this economic difference between Bible times and ours that has given total abstinence its new moral meaning. In the modern world beer and whisky are relatively cheap.

But Israel's teachers did see that even in moderation wine has its dangers. Its effects on conduct and capacity to think made it a force needing limits and controls. Hence arose certain temperance movements and teachings, out of which most of our Bible temperance lessons have come. Instead of superficially taking all these as lessons valid for today, let us note how concerned for temperance these old leaders and teachers were. Our occasions for concern are usually different; but they differ by being much stronger than those that moved the teachers then. So, in spite of changed notions and conditions, the old sayings are good temperance lessons still.

1. *Vows of Abstinence.* From the days of desert living came two pledge-signing movements that figure in the Bible story. For him who would live a religiously separated life the law of Moses provided the Nazarite vow, one feature of which was abstinence from wine and strong drink. With or preceding the rebel general Jehu came into the fruitful land of Israel from

the barren plains of Gilead the stern chieftain Jonadab and his clan; and to keep his people for all time pure from the evils of civilization he imposed on them a perpetual vow of total abstinence from the vine, which even in Jeremiah's day, three centuries later, they faithfully kept. Whoever seeks religious purity and freedom from the entanglements of social drinking may well follow Samson, the Baptist, and the Rechabites.

2. *Abstinence as a Religious Protest.* In later days that horror of idolatry that formed so conspicuous an element in the Jews' religious experience, expressed itself in added emphasis on the limits of the Mosaic dietary. Not only was prohibited flesh unclean: the aversion extended to all dainties associated with heathen worship; and that included festival wine from the royal supply. Hence Daniel and his friends, as Jewish patriots whose loyalty was under fire, stood out against the king's orders as to their diet; and God vindicated their piety in the result. This is a true temperance lesson, not for Daniel's reasons, but for those of our own day. The courage of four brave youths who dared to eat and drink only what they believed God would approve is the core of the lesson.

3. *Abstinence for Rulers.* That even moderate drinking clouds understanding and vitiates judgment is no modern discovery. In days of simple living and travel no great social danger was felt on that account through such wine-drinking as the people could afford. But public men carried a trust which only a clear head could discharge; and for them, as we have seen, higher-powered intoxicants were available. Temperance as a duty for all leaders is therefore in the Bible conspicuously stressed. To make these passages presently applicable, it is only necessary that the class be led to realize that we do not now travel at asses' and camels' pace; that in a democracy all are leaders; and that in these days of high goals and keen competition the ambitious youth will need a clear head quite as much as did Nadab and Abihu the priests (Lev. 10:1-11), or the priests and prophets of Judah (Isa. 28), or Benhadad of Syria and his allied kings (1 Kings 20:16), or King Lemuel (Prov. 31:1-9). In this last gem of maternal wisdom note that verses 6, 7 are not a precept to drink, but merely a vivid presentation of that misery which the king must hold himself in condition to redress. No one who holds his life in trust for God or seeks to follow Jesus in service to humanity can today thus trifle with his capacity so to do.

4. *The Folly of Drunkenness.* Besides these and other specific stories and teachings, the wise-men of Israel (Prov. 20:1; 23:20, 21, 29-35) have given us moral lessons on temperance that are good for all ages. The classic "Who hath woe" passage not only photographs the drunken man to the life but, as it closes, reminds us of the sinister power of alcohol to enslave both body and soul.

Little Folks on a Stormy Day

By Edgar L. Vincent

Sometimes on stormy days we older folks reach the church just a bit uncomfortable. It is the same with the little children. They may be cold or wet, and little can be done in the class so long as this obtains. The first thing is to make them comfortable. Brush their clothes. If there is a register or radiator, let them stand near it until they are as dry as possible, and in a happy frame of mind.

This is the teacher's time for visiting with her little folks and getting better acquainted with them. If new scholars come on such a day, take particular pains to welcome them and help them to know what a pleasant place the Sunday school is on all days. If any boy or girl says, "This is an awful day!" just smile back at them with the assurance that this is God's day; that he makes only the finest days he can for us all.

Then sing the happiest songs of any day in the year. Cheery, bright songs will help the boys and girls to forget how stormy and dark it is outside. Don't let the pianist drag on the time. Put life into every song.

After that you can take up the real work of the hour with hope of success. But carry the same thought of happiness and good cheer clear through to the end of the session. Every lesson we have may be made to add to the joy of the little folks if we only take time to find the right word. Somewhere the love of Jesus can be found; somehow God will speak to us. It is never a bad day for those who are trying to do his will.

The Social Responsibility of the Christian

Much of the social philosophy of our day is on the low level of self-interest and self-gain, and therefore, wholly inadequate to meet the needs of our age, stirred as it is with the vision and spirit of Christian brotherhood. If we are to be indeed "the salt of the earth," and "the light of the world," we must have an altogether different spirit from the selfishness of the world. The heart of the social message of the gospel is the reverse of selfishness. Listen: "Love one another"; "Bear ye one another's burdens"; "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you." Love is the supreme motive of the Highest Life. Not self-love, which is misdirected love, but the love that "seeketh not its own"; love that is the law of heaven; love that delights only in doing good and establishing righteousness; love that forgets its own rights for the sake of the kingdom of God and his righteousness; love like that of God on his throne and Christ on his cross. —Samuel J. Skevington.

What Is a Larger Parish and What Does It Accomplish?

By Mark Rich, B. D.



(The writer of this article has charge of the Community Parish of Groton, N. Y. It is comprised of seven churches—including the First Baptist of Groton and the Lansing-Groton Baptist—with four ministers, two directors of religious education, two ministers of music, and a director of recreation. Mr. Rich is a native of Oregon and a graduate of Linfield College. He went to Groton immediately upon his graduation from the Rochester Theological Seminary in 1925.)

On every hand one hears the question, "What Is a Larger Parish?" One of the most satisfactory definitions is that given by Dr. John E. Smith, secretary of the New York Baptist State Convention:

The Larger Parish is a group of churches, denominational or interdenominational, so situated as to combine their plans, their resources, and their efforts to accomplish an effective service of kingdom service, embracing the whole area made up of the united parishes. The churches retain their identity, their individual organizations, their pastors and their denominational allegiance. But they combine their interests in a council made up of the pastors of all the churches comprising the parish and the representatives of each church, who meet monthly to consider reports from various fields and to make plans for improving the work.

Another definition states that the Larger Parish plans for "a specialized group ministry, of a group of churches, for an inclusive area."

The essential characteristics of a Larger Parish can readily be seen from these definitions. It is a cooperative association of churches. These churches seek to serve all the people within a given area. Effectively to serve an area all the churches within that area must participate. Moreover, with the Larger Parish has come a degree of specialization, many parishes having upon their staffs a director of religious education, in addition to the pastors.

Again, it is asked, "What is to be gained by the organization of a Larger Parish? It appears to be but the more organization to consume time and energy." While this organization of itself will not bring about new religious life, there are such parishes in which marked advantages have been gained. Similar advantages

are awaiting innumerable areas, if properly organized under capable leadership. One outstanding advantage is, more capable leadership to the village and rural churches. Hundreds of country churches are too small to support a pastor. Even two or three of them combined in a circuit offer a rather uninviting field. It has been definitely proven that where a number of churches combine in a cooperative association, men and women of college and divinity school preparation are willing to give themselves whole-heartedly to the task. If this were the only gain associated with the Larger Parish movement it would be worth while.

Another advantage that follows the successful functioning of the plan is the elimination of the ecclesiastical "no man's lands," so common to rural America. It is not unusual to find several churches in one single small village. Within the village these churches are competing, it may be in friendly rivalry, but competition it is. Outside the village, forming a fringe, is a population untouched by any church. The village churches have neglected this area for so long that scores of families are "unchurched," outside the influence of organized religion. The Larger Parish, by its determination to serve all the people within an area, makes a definite effort to reach these families. This, it considers, is a Christian opportunity and obligation.

In certain areas the Larger Parish has brought the regular ministry of the church back into communities where churches have died. In one parish of seven churches there are two such communities embracing one hundred and thirty families. Many children in this region had not attended a Sunday school. A few of them did not understand the meaning of Christmas. The name of Jesus was associated with swearing, rather than with a redeeming personality. Parts of this community had every symptom of reverting to paganism. This was not in the mountains of Kentucky, but within twelve miles of one of America's greatest universities and within a few miles of a cultured industrial village.

For over two years an unusual program has been carried on in one such abandoned community. About eighty families make up the population normally served from this center. There was no method of transporting children and adults to a near-by village for religious services, so the Larger Parish organization established a work "where the people live." The following program is being carried out: Week-day religious instruction in the public school; vacation church school; Sunday school, with an average children's attendance of more than thirty; a young people's meeting; an evening service of worship; bimonthly community parties,

and class socials. Plays have been produced, a Boy Scout troop organized, and there are occasional community suppers. The organization of a Larger Parish, with the consequent pooling of resources, has made possible such a varied program under trained leadership. The church is paying very little more for this program than it had paid formerly for an early Sunday morning preaching service.

There are numerous cooperative enterprises that can be carried on successfully by a larger parish organization which individual churches alone can hardly support. A monthly all-parish service is one such project. On this evening every church in the parish cooperates in promoting a single service. In rotation it is held in the kerosene- and gasoline-lighted, weather-worn church that serves an outlying area, as well as within the more pretentious walls of a beautiful village church.

Another valuable contribution of the Larger Parish movement is that it eventually, if successful, develops a new sense of unity. Generally speaking, the religious zeal in our village and rural areas has been on the decline for a generation. While the organization of a parish is bound to win the disfavor of a few who cling to things as they are, the new spirit that comes to those who throw themselves whole-heartedly into the movement is a reward in itself. The writer's experience has been that, almost without exception, those who study the movement with open mind are won for its support. Upon entering a small community the Larger Parish workers were told, "You will never accomplish anything in this place. We don't know how to do anything but quarrel and fight." A successful program has helped this selfsame community to worship, study, and play together. Numerous individuals testify to the new



Vacation School, East Lansing, Groton, N. Y.

With proper publicity and planning such meetings will bring together families from every church in the area, welding them into a new unity of fellowship. Special speakers are easily secured and various themes of importance can be given emphasis.

An all-parish youth conference sponsored in various parishes has met with marked success. Rural churches usually find it difficult to send many young people to conferences. A parish organization is likely to have sufficient resources to promote its own conferences and retreats for young people. With members of the parish staff and invited workers serving as leaders, a program of addresses and discussions can be arranged that will put new life into a locality. One parish has a regular schedule of young people's activities, including a spring conference, a week-end retreat, and a summer camp. For individual churches such a program is out of all possibility, but working cooperatively the parish can accomplish it. Another parish, with a total membership of about eight hundred, mustered eighty-five young people for the first annual youth conference.

Other cooperative enterprises in various parishes include evangelistic efforts, summer vesper services, leadership training schools, anniversary banquets, and other projects determined by local conditions and needs, or needs that may present themselves.

life that has come to them. New life is what the early church had, and it is what rural America needs. The Larger Parish may be a way of getting it.

The Larger Parish is capable of giving a new conception of the mission of the church. A city church recently became vitally interested in unsatisfactory rural church conditions. Somehow the burden broke through the bounds of the prayer-meeting and touched pocket-books to such an extent that the church gave \$1,600 to support a full-time worker in a near-by Larger Parish. Consequent associations have given these city people a new fellowship with needy rural churches so that missionary work has become more an adventure in brotherhood than an act of charity. Members of village churches, too, who have been more or less satisfied with their church, can be brought into a new understanding of the actual religious needs at their very doors. Some of us are inclined to believe that we are near a time when a new type of missionary spirit will characterize aggressive churches. It will come through the discovery that working cooperatively, churches are able to redeem individuals and environments before untouched. The attacks that antichristian forces, literary, communistic, ultra-radical, are today making upon the church call for a united Christian front in the country and small town, as well as in the city.

BAPTIST SUMMER ASSEMBLIES, 1932

NORTHERN BAPTIST CONVENTION

STATE	Total Attending	Enrolled For Work	Instructors	Assisting in Management	Assembly Credits	Certificates	Diplomas	Standard Credits
<i>Arizona:</i>								
Prescott	140	120	14	6	245	118	19	130
<i>California, North:</i>								
Sacramento River	214	64	6	5	.....	.....	.....	18
Lake Tahoe	218	134	14	10	.....	.....	.....	97
<i>California, South:</i>								
Idyllwild Pines	540	224	20	8	323	.....	6	181
<i>Colorado:</i>								
Palmer Lake	232	190	8	7	103	.....	.....	267
Western .....	.....	.....	4	4	34	.....	.....	77
<i>Connecticut:</i>								
Storrs	126	110	10	6	300	101	18	6
<i>Idaho:</i>								
Saw Tooth Mountains	620	203	12	13	101	.....	.....	85
<i>Illinois:</i>								
Alton	126	108	14	2	207	75	8	107
Chicago (Camp Gray)	97	54	13	1	163	51	.....	46
Mount Carroll	66	51	12	2	.....	51	3	51
<i>Indiana:</i>								
Franklin	127	110	14	3	315	110	24	233
Wawasee	201	187	14	3	295	187	4	88
<i>Inland Empire (E. Wash. and Idaho):</i>								
Weonahome	35	33	8	7	.....	.....	.....	62
<i>Iowa:</i>								
Iowa Falls	620	315	11	5	388	151	16	280
<i>Kansas:</i>								
Ottawa University	225	118	16	8	.....	.....	.....	228
Western	106	15	10	10	.....	.....	.....	41
<i>Michigan:</i>								
Kalamazoo	326	63	14	11	16	94	6	86
Upper Peninsula	65	28	5	2	13	44	.....	18
<i>Montana:</i>								
Templed Hills	133	65	13	4	134	.....	.....	134
<i>Nebraska:</i>								
Grand Island	350	135	12	12	204	101	6	160
<i>New England:</i>								
Ocean Park, Me.	1,500	561	30	5	100	.....	.....	.....
<i>New Jersey:</i>								
Hightstown	183	154	20	3	.....	150	.....	457
Long Branch (Negro)	23	23	6	.....	.....	.....	5	56
<i>New York:</i>								
Keuka College	170	167	10	4	471	167	15	262
<i>Ohio:</i>								
Granville	350	177	23	3	691	169	10	380
<i>Oklahoma:</i>								
Meers (Indian)	84	84	4	2	31	.....	.....	4
<i>Oregon:</i>								
Central	75	47	10	2	161	3	.....	71
Linfield College	45	25	9	3	128	.....	.....	48
<i>Pennsylvania:</i>								
Unami	77	77	11	1	191	.....	4	173
Factoryville	80	80	11	1	222	.....	6	206
Saltsburg	65	65	10	1	207	.....	7	187
<i>South Dakota:</i>								
Camp Judson	275	157	13	7	318	128	1	61
<i>Utah:</i>								
Ogden Canyon	141	70	14	7	85	.....	.....	11
<i>Washington:</i>								
Burton	313	151	23	14	.....	.....	.....	313
<i>West Virginia:</i>								
Girls' Camp	118	101	10	6	98	98	4	.....
Philippi	120	120	23	15	111	111	14	87
<i>Wisconsin:</i>								
Chetek	87	78	7	2	156	78	.....	60
Green Lake	144	123	18	1	402	134	5	256
<i>Wyoming:</i>								
Camp Carey .....	.....	.....	9	.....	48	.....	.....	74
Totals	8,417	4,587	505	206	6,261	2,121	181	5,101

RECENT BOOKS

Order All Books from The American Baptist Publication Society

NATURE RAMBLES: AUTUMN. An Introduction to Country-lore. By Oliver P. Medsger. Frederick Warne & Co., Inc. 160 pages. Price, \$2.00.

In a familiar, conversational style the author describes the plants, vines, trees, and shrubs which one is apt to discover in an autumn hike. Birds, insects, and small animals share in the description. The book is non-technical, but scientifically correct. It is a valuable help to leaders who wish to help girls and boys to appreciate the beauty of familiar scenes. Forty text illustrations, fifteen half-tone plates, and sixteen plates in color add to its value. It is one of a series of three, the others dealing with spring and summer.

PASTORAL PSYCHIATRY AND MENTAL HEALTH. By John R. Oliver, D. D., M. D. Charles Scribner's Sons. 330 pages. Price, \$2.75.

Doctor Oliver has had rich experience both as a physician and religious worker. He is a practicing psychiatrist, a medical historian, and a minister of Christ. He has dealt with almost numberless cases of mental illness and maladjustments. The book is composed of a series of eight lectures delivered to theological students. It is intended for those who would advise people in physical, mental, or spiritual distress.

MANAGING ONE'S SELF. By James Gordon Gilkey. Macmillan Company. 238 pages. Price, \$1.75.

Here are definite and concrete suggestions for meeting the ordinary problems of life as they affect one's own soul. Doctor Gilkey writes from the experience of a great pastorate. Some of the chapters are: Locating One's Spiritual Burden, Mastering an Inferiority Complex, Limiting the Load on One's Mind, Watching the Other Person Win, and Making a New Start in Middle Life. It is a book for times of stress to the individual, such as we now know. It is definite, practical, religious.

FORTY YEARS FOR LABRADOR. By Sir Wilfred Grenfell. Houghton Mifflin Company. 354 pages. Price, \$4.00.

A Labrador Doctor revised and brought up-to-date. An autobiography written with candor, humor, and pathos. A fascinating, thrilling story.

Doctor Grenfell's life is not to be understood without his religious faith which is a living, breathing, vital part of his being: "From the hilltop of life I am trying to say that faith has become assurance, not because the fight is easy and we are never worsted, but because it has made life infinitely worth while, so that I want all I can get of it, every hour here, and all I can get hereafter, on the same terms."

THE CHRIST-CHILD. Forty pictures. Drawings by Maud and Miska Petersham. Doubleday, Doran & Co. Price, \$2.50.

The text for these drawings is the Christmas story as told by Matthew and Luke. There is combined in the pictures trueness to the details of the Palestine setting, a reverent attitude, beauty of design and coloring and just enough of the mediæval touch to add to the artistic effect. It is a gift-book that will be appreciated by their elders as they tell the old, old story to little children.

HUMOR, OLD AND NEW

HE. "Who spilled mustard on this waffle, dear?"

SHE. "Oh, John! How could you! This is lemon pie!"

"WHAT makes you so uneasy? Is your conscience troubling you?"

"No; it's my winter underwear."

NURSE. "The new patient in the next room is light-headed."

DOCTOR. "Delirious or blonde?"

TOURIST. "How's business around here?"

NATIVE. "It's so quiet you can hear the notes at the bank a block away drawing interest."

BILLY. "Papa, are caterpillars good to eat?"

FATHER. "Oh, don't talk about such things at the table."

MOTHER (getting curious). "Billy, why did you ask that?"

BILLY. "I just saw one on papa's lettuce. But it's gone now."

A YOUNG wife, wishing to announce the birth of her first child to a friend in a distant city, telegraphed:

"Isaiah 9:6." Which passage begins, "For unto us a child is born, unto us a son is given."

Her friend, not familiar with the Scriptures, said to her husband:

"Margaret evidently has a boy who weighs nine pounds and six ounces, but why on earth did they name him Isaiah?"

Lesson Topics for May, 1933

May 7. JESUS FACES THE CROSS. Mark 10: 32-52.

May 14. JESUS ASSERTS HIS KINGSHIP. Mark 11: 1-33.

May 21. JESUS ANSWERS HIS ADVERSARIES. Mark 12: 1-44.

May 28. JESUS AND HIS FRIENDS. Mark 13: 1 to 14: 9.

INTERNATIONAL SUNDAY SCHOOL LESSONS IMPROVED UNIFORM SERIES

SECOND QUARTER, 1933: THE GOSPEL OF THE SON OF GOD

(Studies in Mark)

AIM: To lead the pupils to discover the grace and the power of the Son of God, and to give their lives fully to him in diligent service on behalf of others.

LESSON I. APRIL 2. THE MINISTRY OF JESUS TO ALL RACES

Mark 7: 1-37. (Verses printed, 24-37)

GENERAL THEME: JESUS MINISTERING TO JEWS AND GENTILES

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Isaiah 11: 1-10

KEY VERSE: Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.—John 10: 16

24 And from thence he arose, and went unto the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syro-phenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

verse of chapter seven. The section, 7: 24 to 9: 50, describes a North Galilean period; yet at times goes back to the more southerly part of the province.

Mark is paralleled by Matthew (chap. 15ff.) as to the excursion into Phœnicia, and by Luke as to the Transfiguration and the events at Cæsarea Philippi (chap. 9).

Phœnicia is the strip of coastland extending from Mount Carmel to the Orantes River. It was sometimes called Syro-phœnicia to distinguish it from its more famous offshoot in northern Africa, centered around Carthage. The Phœnicians were Canaanites, therefore Semites, and their ancient language differed little from Hebrew. In New Testament times like nearly everybody in that part of the world they spoke Greek. Marg. of R. V. calls the woman here a "Gentile," Moffatt a "pagan" (ver. 26). It means that she was a Greek-speaking native, not a Jew. Greek will have been a second language to Jesus, as it was pretty generally used in Galilee. Anyhow, it is unmistakable that our Lord conversed with this woman in Greek.

A Bible Message for Every Day

Monday. Ceremonial Defilement. Mark 7: 1-13. Racial peculiarities and practices often offend us. Shall we not rather observe character, for that is where Christ touches life.

Tuesday. Real Defilement. Mark 7: 14-23. It is a relief to know that our boys and girls can witness much unrighteousness if only the good principles we have inculcated keep them from translating what they see into act.

Wednesday. Ministering to Gentiles. Mark 7: 24-30. Let us not forget that practically all of us are Gentiles; and by descent at least foreigners, New Americans, emigrants; and, especially, sinners!

Thursday. Ministering to Jews. Mark 7: 31-37. Christendom's (not Christianity's!) treatment of the Jew is one of its greatest shames. And we have given more attention to the winning to Christ of every other race than his own.

Friday. Ministering to a Multitude. Matt. 15: 32-39. Our relief, welfare, treasures may become exhausted, but the treasury of Christ's help, comfort and salvation, never! When they apparently fail, or are scant, it is the fault of our indifference, sloth, or lack of faith.

Saturday. Ministering to the Soul. Matt. 11: 25-30. Half an hour in an easy chair, or a night's sleep will rest a tired body; but what can bring relief to an exhausted, distressed soul? What—who but Christ?

Sunday. Perfected Ministry. Isa. 11: 1-10. "The Spirit of the Lord shall rest upon him," is the gist of the whole matter. And it will be so with us. Read again Acts 1: 8.

At the Threshold

The third and last period of Jesus' East Galilean ministry is brought to a close, according to the usual analysis of Mark's Gospel, with the twenty-third

The Lesson Before Us

I. AN EXCURSION INTO THE NORTH

This northern journey has been motivated by the desire for retirement. The ministry in Galilee has been strenuous; and withal discouraging. People still crowd to hear him, but are indifferent to the spiritual and ethical meaning of his gospel. That searching discourse in the synagogue at Capernaum alienated many who had been nominal followers (John 6: 60). Official Judaism is, moreover, violently opposing him. He wants to get away from it all for awhile. More specifically, he must have an opportunity further to instruct the Twelve in his message. He realizes that the time is approaching when they alone will be the heralds of his good news. It was a sort of itinerant divinity school. These motives of the northern tour explain why our Lord was reluctant to be distracted by calls for healing wonders, or by notoriety.

It was not more than thirty miles, as the bird flies, from Capernaum to Tyre. "Borders of" (ver. 24) is rather a confusing word. Mrs. Montgomery's "region of Tyre" is better. It may be assumed that the people of southern Phœnicia knew more or less about Jesus and his work. Some of them had been present when he preached by the lakeside (3:7).

II. THE FOREIGN WOMAN

It was natural that this woman, discovering that the Wonder-worker was staying right there in a near-by lodging-house, should seek his healing for her sick child.

Our evangelist's comment, "He could not be hid," has acquired an ever-increasing significance as the Christian centuries have rolled away. More and more is he the irrepressible Christ. It is the church's confidence as the world fantasies about the defeat and passing of Christianity. It is the meaning of every reformation, revival and social awakening. Men will forever be wanting and finding him.

The woman is intelligent (she knows all about Jewish highhattedness and takes good-naturedly Jesus' reference to it), bright (she uses Jesus' refusal to her own advantage), fearless (she doesn't stand in awe of the famous Teacher), and possessed of a spirit of perseverance that makes her faith indomitable.

III. HER REQUEST DENIED

We are to understand that the woman repeated her entreaty several times, only to be met with repeated refusal. Ver. 27 is Jesus' final answer, with the reason for it. We may not believe that he was playing with her, and it is gratuitous to assume that he was trying her faith. His refusal is understandable. He had learned by experience that once started upon a healing ministry in any locality, there was no let-up—and good-bye to the teaching of the Twelve!—which was of first importance.

Few things in this world are harder than to say No to calls for help to which we might respond. Yet sometimes that way lies the path of duty. Friends of mine were shut up in Beyrout during the World War. The starving would cry for food outside the walls of their university grounds. To have divided their scanty supplies would have meant death by starvation for everybody—for the natives they had undertaken to support as well as themselves. Harder than self-denial is it to deny oneself the joy of doing good. It must have been one of Jesus' lesser crosses. His heart went out with infinite sympathy to the physically and mentally distressed around him; but if he had given himself entirely to that ministry there would have been no teaching disciples to take his place when he went away, no precious words of his for us now to study.

Our Lord's insistence upon time and opportunity for "the training of the Twelve," that is repeatedly set forth and

hinted at in the Gospel narrative, has a bearing upon religious education in the church of our day. The good news that there is a Saviour for sinful men, who is also a precious Companion for these human lives of ours, needs to be forever proclaimed (so-called evangelism), but likewise do men need to be taught the fuller, deeper truths about this Saviour, how better to follow him, and especially how best to qualify as evangelists, heralds, speakers of the word of his salvation. The right kind of religious education is a multiplicative evangelism. I have known Sunday school teachers who were instrumental in winning very many to Christ by instructing and inspiring their pupils to do it.

IV. PRAYER WINS

It puts a knotty problem up to the theologians, but the God of both the Old Testament and of Jesus' teaching changes his mind and is won over by the pleas of the suppliant. We should not like to think of him otherwise. It is forgiveness, if you will, and repentance, and prayer. So we put the importunity of this woman (which is but another name for prevailing prayer) alongside the doggedness of the wrestling Jacob and take them as suggestive of "John three sixteen" (cf. Gen. 18: 22, 23; Luke 11: 5-10).

As we read it Jesus' language to the woman seems unnecessarily harsh. But they were Orientals, who talk in figures. "Dogs" here is "little dogs" ("doggies"). Half-whimsically he implies, "That's the way my people, the Jews, refer to you Tyrians, isn't it?" And how delightfully she takes up his words! Finally, he means: The children's bread is coming to you in good time, as to all the world; but my gospel must have its beginning in the nation to which God has already given something of its secret, prepared to be its matrix and center of dissemination.

"What a refreshment to his wearied spirit to find such faith out in the heathen world in contrast with the unbelief of his own people! . . . How full and rich are our opportunities compared with hers, and how poor is our faith and how great is our pride!" (Snowden.)

V. CURE OF THE DEAF STAMMERER

7: 31-37

The journey will have been a rather extensive one; twenty or thirty miles northward from Tyre to the district of Sidon, then eastward and southward back down to the lake of Galilee (Goodspeed has, "and went by way of Sidon to the Sea of Galilee, crossing the district of the Ten Towns"). We think of them as wandering about in the foothills of Mount Hermon and among the sources of the Jordan, stopping for a day or two in quiet, pleasant spots—still Jesus' itinerant divinity school!

Decapolis (meaning "Ten Cities") was an indefinite term applied to the

region in which lay a group of towns that had sprung up in the wake of Alexander the Great's conquests—Philadelphia, Gadara, Pella, etc.

*Ephphatha is the feminine plural imperative of the Aramaic verb. When the story of Jesus came to be written down in Greek the evangelists liked to preserve, in certain significant instances, the identical words that the Master had employed. We think of *Talitha cumi* (5: 41) and *Eloi, Eloi, lama sabachthani* (15: 34). Here again we see how insistently the need of man made its demands upon the time and strength of our Lord, which he now needed for the training of the Twelve—and how "He could not be hid."*

The technique of this miracle is interesting. Notice how many things Jesus does—seven distinct acts—and how he employs certain practises of the healing art of his time; also, that he does not neglect the psychology of it, as we would say. The divine and the human are so interrelated that the divine Saviour does not disregard human agencies.

"He hath done all things well," at the chapter's close, leads us to believe that he performed many such unrecorded deeds of mercy on the journey back. "And in such praise all may well unite who have been alone with the Master, who have felt his healing touch, who have been permitted to hear the message of his power and grace and love" (Erdman).

The Lesson in Practice

The motto, Charity begins at home; Jesus' word here, "it is not meet to take the children's bread"; or his injunction, "beginning at Jerusalem," suggest the difficult problem of how we may divide our opportunities, Christian service and gifts. We may not neglect our family, community and local church field; yet there is the larger world with its temporal and spiritual needs.

If we have qualified ourselves to benefit others, they will find us out (The saying attributed to Emerson, that if a man manufactures a better mouse-trap than anyone else people will beat a path to his door to buy it!). "He could not be hid."

Doubtless the trouble is—if one doubts the truth just enunciated—that we seek too large fields and great opportunities. Jesus carried out his ministry in a very small province of the Roman Empire, and this, his only journey abroad, covered little more than a hundred miles.

The Gospels of the New Testament certainly present a very plain and clear account of Jesus and his truth. And yet in a certain sense he is "hid" from multitudes of people. How largely is this our fault? In what ways do we obscure him? What are some of the ways in which we can the better make him manifest to the world?

To speak of a person who is bodily or mentally ill as possessed of an unclean spirit, or demon, applies even today, in

any cases; but in a truer sense the caseology is illustrative: for sin is clean, and demoniac. If the Syro-phœnician woman had been fiercer proud or sensitive she would have missed the inestimable blessing that she needed. Many of us would have stopped short at such a rebuff; "hurt"; ever after complaining about the heartlessness of the great Teacher and Healer. These traits, pride and thinskinness, keep us from lots of good things and good times.

To Ask and to Answer

Illustrate how sometimes we are in a tight betwixt two: duties toward the church and duties toward the family.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman,¹ Columbus, Ohio

The Spirit Giveth Life. It is the power that killeth. When a formalist stands in the sunshine of the spirit of grace, he but casts a shadow of his own or self. I know a great criminal lawyer who is a Roman Catholic. He holds very radical views on social questions. He eats no meat on Fridays. He declares the practise has become a superstition with him. For several years, once a week, I lunched regularly with a rabbi and a few others of divergent views. This rabbi was connected with a Jewish Reformed Congregation. He boasted of his liberality. He addressed our group one day on the folly of Christian symbolism. After he was seated at the table, the late-comer shook hands with him. He immediately withdrew to wash his hands. Inconsistency! Are our own devotions intrinsic or extrinsic? Only the Spirit of God, in his fulness, can save us from mundane complications.

Whom Man Praises, God Often Dispraises. Humans are prone to judge what they see and hear. What a man is the indicator. With us, the indicator frequently fails to register. The power of essential value requires an invisible reader. "The hireling fleeth because he is an hireling and careth not for the sheep." Subordinate in economic status, he was subordinate in intrinsic worth. But there is many a classified (man) hireling whom God rates among the elect. *Esse quam videri*, "To be rather than to seem." Being is more than seeming to be (reputation). Being is more than doing (good works). Being is more than saying (preaching Bible school teaching). "The Son of God became the Son of man that he might make the sons of men the sons of God." If, when and as the Spirit of God

When folks out of sympathy with foreign missions argue that we have heathen enough at home, how do you answer them?

Is there such a thing as being wrongfully persistent in praying?

What other instances can you cite, in the Gospels, where persistent prayer won out?

Where in the Old Testament are we taught that it is right to "tease" God in prayer?

Would Jesus' looking up to heaven (ver. 34) have any significance for our attitude in prayer?

When your little boy wants you to amuse him, and you feel that to do it would make you neglect your work, or some duty,—what to do?

becomes regnant in the heart of man, the minutiae of conduct become negligible. "For from without, out of the heart of men, evil thoughts proceed." An unwashed hand is of much less account than an unclean soul. Some of Jesus' hearers had not learned that. Are you and I better than they?

3. Fugitives from Duty Often Find Refuge in the House of Rationalization. Rationalization is the imputation of false values to things for the sake of resultant peace of mind. It is a sort of psychological credit. It borrows from what may or might be and applies it to current use. It has its good side. Like credit in finance, it is fatal if overdone. Philosophers, in their attempts to integrate and synthesize ideals, frequently indulge in rationalizations. From one point of view, all systems of philosophy are rationalizations. Religion is honeycombed with rationalization. Between the latter and faith, there is a swinging gate. Jesus talked to some who argued themselves out of duty to father and mother. Without compunction of conscience, they found it easy to push through the gate, away from the sweet opportunity of honoring their parents in the spirit of the law, to a rationalized neglect of those who loved them and gave them birth. There was a fallacious, though meticulous, show of reason. Making the most of a bad situation by a draft on faith, if unaccompanied by paralysis of self-help, indicates the value of a controlled rationalization. Avoiding duty, if accompanied by a fear to face facts, constitutes moral lapse.

4. Barriers of Prejudice Are Man-Made. That such barriers exist in Christian countries, no one can deny. That the real Christian tries to overcome them is refreshingly true. Jesus did overcome them. He ignored them. In fact, for him, they did not exist. The public ministry of Jesus was launched with a teaching and healing service to his own people. It blossomed with divine beauty

into a ministry to the nations, and culminated in the boldness of a challenge to universal evangelization. Subsequent to the service recorded in this lesson in "the borders of Tyre and Sidon," the transfiguration took place. Forward from that time there was perceptible broadening in the ministry of our Lord. Missionaries to other races often become devoted to their respective peoples. Knowing them, they love them. Our social habits, our *mores*, constitute continuous conflict with our Christian ideals. However difficult the reconciliation may be, there is no doubt of the position of our Master on race and class distinctions.

5. There Is Expansive Power in Good News. Shakespeare was wrong in the implications of Mark Antony's address:

The evil that men do lives after them,
But the good is oft interred with their bones.

Of course evil is contagious and infectious. So is good. Consider the leaven and the mustard-seed. Jesus "would have no man know it," but "he could not be hid." The more he charged them not to tell, "so much the more a great deal they published it."

Before My Class of Women

Cora F. Sherwood, Salem, Mass.

Those who make it their interest to study the life of people over a great period of years insist that we are in the midst of a major social revolution; one which will greatly change all our accustomed ways of doing and thinking. Whether that be true or not we are sure that there was one such revolution in progress in the time in which Jesus lived. We sometimes think the rich were never so rich as they were in 1929, and the poor never so poor as they were in 1932. But read a description of the city of Jericho in Jesus' day and realize that the spirit of man changes but little. The "ins," financially, make the most of it in any period of history. When financial independence is combined with religious prestige we have a combination hard to face. This was the situation in which the Master found himself. Coming as he did from the province of Galilee, away from the professional religionists of Jerusalem, this son of a small village community somehow saw through the pretense and assumptions of the entrenched religious teachers of the Jewish capital. To one accustomed to live near to simple folks there comes an understanding of people and a knowledge of religious life and experience that is often denied to those schooled and steeped in some religious system. Those who live sincerely somehow have the ability to see through the sham and pretense of those who like to be seen of men. Jesus grew up among humble people and, like other great men, kept much of the native simplicity which had surrounded his youth.

¹Professor Stillman is director of the School of Social Administration of the Ohio State University.

New Englanders like to think that the greatest office in the gift of the American people has not spoiled their loved son of Vermont. The country folk of that state understand and love Calvin Coolidge because of his unaffected sincerity.

When this delegation of Pharisees and scribes arrived from Jerusalem with all their pomp and prestige and demanded to know why the disciples of Jesus did not conform to the customs of the religious leaders of the times, the great Teacher saw through their insincerity. He puts it squarely to them that the commandments of God are more important than the traditions or customs of men.

This ringing challenge of Jesus comes to men and women of all ages and of every time. Do we pay more attention to customs and good manners than to kindness and mercy? We may not say, "Corban," over our property, but modern welfare workers could tell quite as eloquent stories of the means modern sons and daughters use to evade responsibility for the care of the old folks. Jesus pleads for inwardness in religion. He shows that the things that defile the soul and poison the life are moral and spiritual. Mean motives, arrogance and self-righteousness, intolerance and envy, impurity and uncleanness are not customs. These are attitudes of mind that grow in a life which does not know a true inward religion. These are things that Jesus regards as of far greater importance than any formal tradition. This was a revolutionary teaching. Even Jesus' disciples probably objected as much as the Pharisees to this teaching. Even a long time after this, Peter was unwilling to eat unclean food and talk intimately with a Gentile (Acts 10: 14ff).

A Woman's Wit. It must have been a great relief for Jesus to get away from people who interfered with his plans. And this was real country into which he went. A secluded section off the main roads of travel. Doubtless conditions prevailed such as would be expected when people are shut off from contacts with the currents of the life of the world. With no newspapers, books, radio, Bible, or mail service they would get narrow and restricted in their outlook. But I like to think that this country mother had something more important at just that time than the finest of worldly culture. She had a mother's loving heart. And that heart was distressed because her little girl was sick. That was the all-important thing in her horizon. It was such an agonizing burden on her heart that when she heard that a teacher had come to the vicinity who had the reputation of being able to heal sick children that she cut straight across all traditions of race prejudice and a foreign religion and made her way at once to this man. She was quick and keen and persistent. Not silenced by rebuff. It was a venture of faith for her. With all her boldness she was humble, willing to be called a dog. When we are faced

with some difficult situation, what do we do? Some of us get discouraged and give up. Some are afraid and surrender to our fears. Some of us try to dodge hard situations. I think we should all be thankful that there has been recorded for us this story of a humble country mother who wasn't afraid and who used her wits. A woman can usually get what she wants if she sticks to it. We have made wonderful strides in medicine since that far-away time and far-away place. Probably in similar circumstances we would seek a doctor today if one could be found. However, let us remember that in all ages there are worse things than epilepsy. Some of the fears and hates of which Jesus spoke to the delegation from Jerusalem when uncontrolled in the soul do more damage than any physical affliction.

Crannellograms

1. Every one of his sheep belongs to his flock; not all to my fold.
2. The oneness of the Shepherd makes the oneness of the flock; his love, their obedience.
3. Christian oneness is potential fact, Christian duty, coming achievement; flock-oneness, not fold-oneness.
4. Jesus brings his other sheep through us.
5. Jesus leaves his native land, not as a missionary, but to rest and train his missionaries; perhaps for his own rest; perhaps to lower the temperature.
6. Jesus may try to be hid; he cannot.
7. Need and love overcome race prejudice and inferiority complex.
8. Jesus' mission, first in time to his own people, was primarily to the world.
9. Jesus had a program, God-given; but he was not its slave; love overflows programs.
10. "Is thy servant a dog?" Certainly, if I can get my daughter healed!
11. Just now "the children" get only the crumbs, "the dogs" get the meal; it is the "children's" fault!
12. No doubt her argument interested and touched Jesus; it was her faith that moved him.
13. Jesus, like us, finds heathen outside his native land, and inside (Decapolis).
14. Jesus did not need the fingers in the ears, the touched tongue, even the upward look or uttered word—the man did.
15. Jesus sighs in sorrow for human sin, in sympathy for human suffering.
16. We are dumb because we do not hear.
17. Humanity continues to find that "He doeth all things well."

The Lesson Lived

Susanna G. Fisher

PREJUDICE AND THE ALIEN RACES

Ye hold the tradition of men (Mark 7: 8).

I have insisted that to solve the problem we must approach it fraternally and not prejudicially. Upon the vast army of workers who free us from hard and dangerous toil we must look with the respect due their calling. The man who goes into the depths of the mine and exchanges his day for night, that we may change the night into day; the man who

faces the boiling caldron and draws ribs and bones of fire from the furnace for our safety and comfort; the man, the woman and the child who have bent their backs to stitch our clothes, have not only justified their existence, but have made our lives easier, more beautiful, and safer. That they are Hungarians, Italians, or Jews ought to make no difference—a human problem with far-reaching consequences.

I have been pleading with voice and pen and soul for an understanding and brotherly attitude toward the immigrant. I have been told by my critics that my own attitude is too interested for clear vision; that love makes blind. I do not refute that indictment. Love does make blind; but prejudice makes *both blind and deaf*—unfortunately, it never strikes a man *dumb*. Prejudice stops ears and closes eyes, but loosens the tongue in a most marvelous way.

My great hope is that here the Christian church will perform again the miracle she wrought in those virgin years—that of binding together Jew, Greek and barbarian, bond and free. She can do it if she regains her Founder's confidence in humanity.

Unfortunately the church or churches still harbor historic quarrels and breed new dissensions; certainly they do not weaken age-old prejudice.—*Edward Steiner.*

On the Cross

Henry Drummond used to tell of a Cambridge undergraduate whose sweetheart visited his room at college. She found its walls covered with pictures of actresses and race-horses. She said nothing, but on his birthday presented him with a picture of the Thorn-crowned Face.

A year later she paid that room another visit. That picture hung prominently over the fireplace, and the other walls were adorned with charming landscapes and reproductions of famous paintings. He caught her glancing at her gift: "It's made a great difference to the room; and what's more, it's made a great difference in me," he said.

The Sufficient Strength

A harness of strap-iron was fitted over a squash plant in such a way that, as the vegetable grew, it would be compelled to lift any weight that might be placed upon it. At different stages of its growth it lifted weights of sixty, an hundred, three hundred pounds. All this marvelous power was made possible through just one thing—connection with the root and trunk vine. Sometimes we marvel at the capacity for burden-bearing that many of God's children evidence. They have burdens of family care, of business trouble, of sickness, but nothing seems to crush them. They accept their lot with patient resignation and smile courageously on the darkest day. There is an explanation, however, of this wonderful strength; it is found in constant communion with the true Vine."

LESSON II. APRIL 9. WHAT JESUS EXPECTS OF HIS FOLLOWERS

Mark 8: 1 to 9: 1. (Verses printed, 8: 27-38)

GENERAL THEME: JESUS REQUIRES CONFESSION AND LOYALTY

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Romans 8: 31-39

KEY VERSE: If any man would come after me, let him deny himself, and take up his cross, and follow me.—Mark 8: 34

27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, one of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to chide him.

33 But when he had turned about and looked on his disciples, he rebuked

Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

and more of his secret. They come down to the northeastern end of the lake of Galilee, where the feeding of the four thousand takes place. At Bethsaida, a short distance up from the lake, Jesus heals a blind man. Then they return "up country," on the east side of the Jordan. Caesarea was about as far north as Tyre.

Caesarea (known also as Paneas) was an ancient Canaanitish holy place; then a pagan shrine; but had been rebuilt by Philip the tetrarch and renamed for himself and his emperor. The double name is always used to distinguish it from Caesarea on the coast.

II. WHO AM I?

One of the most important things in the training of the Twelve was that they should come to an understanding as to Jesus' personality. Their belief that he was the Messiah, the Christ, was a wavering one. It must be fixed, else they would never go on with his ministry after he was taken from them, and clarified, for, notwithstanding many things that he had already told them, they were slow to give up the popular materialistic idea of the Messiah as "a king to slay their foes and lift them high." It must have been one of the subjects that had occupied many an hour of their travel instruction. And now it is a sort of examination that he gives them—or test question.

To introduce the matter he asks the general opinion about himself. Their replies are instructive as showing how he was regarded by their contemporaries. Some were explaining his wonder deeds as of a resurrected John the Baptist. Others saw in him the Elijah redivivus who, according to the prophet Malachi (4: 5, 6), should forerun the Christ (Matthew states that Jeremiah also was mentioned). We think of John's remark, "The world knew him not."

Then he puts the question pointedly to them. It has become the everlasting interrogation of the ever-living Christ: Leaving aside the speculations of men and your own vague surmises, Who say ye that I am? A decisive answer such as he now demanded would also help clinch their wavering convictions.

Impulsive Peter would be the first to reply. It is sometimes assumed that he acted as spokesman for the Twelve. We should keep in mind that "the Christ," as Peter uses the term here, means "the Messiah," "the Anointed One." Matthew's report of Jesus' reception of the confession, "Blessed art thou, etc.," is the rock upon which the Roman Catholic Church professedly rests. The injunction to silence may mean that a popular

Bible Message for Every Day

Monday. Jesus Requires Confession. Mark 8: 27-30. It should be threefold—oneself, to God, to the world. About the time that Luther posted his thesis on the Wittenberg church door, another monk wrote down an even stronger confession of evangelical faith—but hid it in the hole of a tree!

Tuesday. Jesus Requires Loyalty. Mark 8: 31 to 9: 1. Almost everybody follows Christ—in a very general sense; but he counts only those whose lives are marked with the sign of the cross.

Wednesday. The Baptist's Confession. John 3: 25-36. Every degree of faith is ignored—but Jesus assumes that ours will be, or should be, far stronger than the Baptist's (Luke 7: 28).

Thursday. Paul's Loyalty. Acts 20: 27. In the ministry that he had accomplished—but likewise in his readiness to go on with, for, his Lord and Saviour. Faith to face "the things that shall befall" (ver. 22) bulks large with our leader.

Friday. Friendship with Jesus. John 15: 1-15. It is the same now as it was then: Christ's friends are those who keep in close company ("abide").

Saturday. The Final Reward. Rev. 19: 17. Get the fuller significance of Matthew Henry's saying, "Nothing stains like blood, nothing cleanses like blood."

Sunday. The Supreme Loyalty. Romans 8: 31-39. In plain language, in the sacrifice of Christ God went to the limit. Are you willing to?

At the Threshold

"Life with Jesus gets the vision of the truth about Jesus."—Bishop McDowell.

"We expose the film to certain rays of light, then dip it into the proper solution, and then hold it up to the light to see if the picture is there. What else did this great Teacher do on that day but hold up these souls to the light to find out if the reflection of the Son of God were fastened there?"—James M. Stifler, Jr.

"But the path of humiliation proved to be the way of true exaltation, for in consequence of his self-renunciation God exalted him to a place of supremacy and dominion and bestowed upon him the highest title and dignity, and ordained that all beings should pay homage to his majesty and acknowledge his lordship, to the praise of God the Father."—Phil. 2: 9-11; Geo. B. Stevens' paraphrase.

"Jesus proceeds to declare that this gospel of the cross is not for him alone, but for all those who would really be his disciples. If they would share his rewards, they must also know the fellowship of his sufferings (Phil. 3: 10)."—Andrew Sledd.

The Lesson Before Us

The parallels are in Matthew 16 and Luke 9. The former alone records Jesus' memorable words, "Thou art Peter, and upon this rock, etc."

I. THE WANDERING CLASS

They are still going about in the North, the Master teaching them, en route, more

uprising to force Jesus to assume the office of Messianic king must be avoided.

III. THE SHADOW OF THE CROSS

Peter says, "Thou art the Messiah." But what kind of a Messiah? Jesus makes it a little plainer. It was a hard word for them to hear and would dash many of their hopes; but if they were to go on with him they must know what his way was to be: suffering, rejection, death. The outcome, since the bitterness of the Jewish leaders ("elders, chief priests, and scribes," ver. 31) had become so pronounced, was only too evident.

The conception of the Messiah as the Suffering Servant of Jehovah, and not barely as a popular hero and king, is in the Old Testament (cf. Ps. 22, 40, 69, 70; Isa. 53) and was familiar to the Jews of that age. These prophetic references, however, they usually interpreted as applying to their suffering nation rather than to the expected Messiah. And anyhow, they were forever forgetting and disregarding them—as Peter does.

Peter scolds (that is the Greek word) the Master for thus picturing the sequel. It seemed to him that a rejected and murdered Messiah would be a monstrous contradiction. Are we to think that it was the temptation of the wilderness meeting him again in Peter's plea which Jesus repeals, with the same formula he had used the other time? (Matt. 4:10.)

We sympathize with Peter's desire to have the Master spared such a fate; but the highest love would have the loved one go the way he should, and mind God's plan. Remember that the word Satan means "adversary." That is, Peter is putting himself in Jesus' way, and is told to get out of it. Not, "You devil!" as it is sometimes read, but, "You Satan!" Anyhow, behind one's back is the best place to have the evil one, the tempter, the temptation.

IV. LIFE'S ALTERNATIVES

From now on the following of Jesus would demand decision, courage, devotion, and faith. He wants no unwilling, half-hearted adherents. He never forces, constrains. His discipleship is always a purely voluntary matter.

There is a remarkably fine distinction of moods and tenses in our Lord's pronouncement here (ver. 34, 35). It is well retained in the English rendering—"will," "shall." In the subsequent clauses there is no voluntariness, no optative mood, but the positive, unavoidable, indicative future. Because the word life used here means both the physical life and the spirit life, the language becomes delicately concise: lower life, higher life. Life gained by losing life. The lower the price of the higher.

Religious orders have their "rules" (e. g., "the rule of Saint Francis"). Here is the "rule" of Christ's discipleship: self-sacrifice; an honest shouldering of one's cross. You cannot march in his

procession unless you bear this sign. At first it may be for you a rough, heavy, grievous thing, this cross; but gradually you will find it changing into a golden scepter. "Lo! it glows with peace and joy." In the closing verses of this chapter Jesus rewrites the popular adage, "Nothing succeeds like success"; making it, Nothing fails like success.

The Lesson in Practice

In unusual surroundings we can best thrash out problems, ask ourselves and be asked momentous, decisive questions (was this why Jesus led the Twelve up into that north country?).

"Who say ye that I am?" will always be a decisive, and divisive, question—so long as some reply to it otherwise than Peter did. The greatest difference between you and your neighbor is not wealth, or social rank, or personal appearance, but this question.

What we believe—our convictions—decidedly affects our conduct. When Peter and the rest of the Twelve had had their wavering, incipient faith perfected by Pentecost they became mighty men for the gospel.

Again: a real belief, or conviction, seeks expression (statement), and our beliefs grow more definite, vivid and vital when they are expressed. Expression clarifies and corrects them. Maybe Jesus knew what they thought of him, and for their own good put his question. So we urge people who have accepted Christ to "confess" him.

Deny Jesus the crown of deity and you deprive him of the kindly power to rule in a Godlike way your life, and to bestow upon you royal bounties. "I wish I lived in your prince's realm," says a character in one of Auerbach's novels, as he sees with envy how much that ruler does for his subjects.

It is characteristic of the gospel of Christ, as he set it forth and as he applied it, that it always gives plain warning of the burdens and risk that it demands of its adherents. In picturing its joys and blessings we likewise may not honestly neglect to do this.

To Ask and to Answer

How had Peter gained his belief that Jesus was the Messiah? (Cf. Matt. 16:17.)

Does a right understanding of Christ and his gospel sometimes keep people from accepting him?

Is it harder to practise the Christian doctrine of cross-bearing now than it was at first?

Give examples, from Scripture, and from your own observation, of life saved, life lost—life lost, life saved.

State some of the views of the person of Christ that are held today by various groups or sects.

Give illustrations, from your own experience, or from your reading, of the value of being straight up-and-down with the devil; in temptation.

What are some of the questions that Christ is asking you?

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

1. *Signs Mean Nothing to Those Who Cannot Read Them.* Likewise they mean nothing to those who do not heed them. In a statement, rather clumsily translated, Cicero said, "The eye sees only that which it brings with it the power of seeing." It is not that evidences are lacking, but that the power of understanding is not present. I wonder what kind of signs Jesus' contemporaries wanted. What kind do you want? Shall he be one who can commandeer the wealth of a nation?—"How hardly shall they that have riches enter the kingdom of heaven." Shall he be confident, expectant and domineering?—"Pride goeth before destruction." Shall he in his own day wear a crown and wield a scepter?—"Meek and lowly." Shall a host run to do his bidding?—"I am among you as he that serveth." Shall we expect him to approve all our cherished notions?—"... marveled at his sayings." Man ever sought to build a god to his own liking. Jesus reveals God as he is. The failure of the eye to see, of the heart to understand, Jesus indicates the disparity

between the living God and the god to whom man would impute life. It is understandable that Jesus "sighed deeply in his spirit" at the obtuse nature of those who witnessed his blessed ministry. As some men seek advice from those who will say what they want to hear, so the religious leaders of Jesus' day sought signs shapeable to their own rusted notions. "There shall no sign be given unto this generation." Jesus lives. Let us love and thus live also. The drama of the Master's life was much less his miracles and much more his divine sweep of love, unselfishness and service. Signs? "I am the way, the truth and the life."

2. *Jesus Used His Power for the Sake of Others.* It is probably true, as many commentators point out, that the miracles of Jesus were performed for the training of his disciples more than for the winning of the multitudes. Whether his miracles were signs for the many, or classroom lessons for the choice coterie of neophytic disciples, their element of considerate compassion and selective service will forever challenge the wonderment of the world. It is characteristically like Jesus that after he fed the multitude (ver. 1-9), having compassion

on them, he did not seem concerned that the disciples "forgot to take bread" when they entered the boat (ver. 14). The faith of a prospective beneficiary was always matched by the loving behavior of the thoughtful and solicitous Jesus. Our Lord was always thinking of others. Unselfishness is the spirit of his followers. To live for others is a difficult prescription. The brotherhood of man enwraps social justice. How are we using our power—in our business, our professions, our home?

3. *Peter Becomes the Spokesman for the Ages.* "Thou art the Christ." Would that we could fathom the mind of Jesus when he said to his disciples, "Who do men say that I am?" It seems very human. What are people saying about me? Was he wondering whether or not they were beginning to understand him? Was he longing for that devotion, loyalty, and understanding that he knew his divine mission warranted? There is tragedy in being misunderstood, but in the case of Jesus what inexpressible tragedy! "Some think you are John the Baptist, my Lord. Some think you are Elijah. Others think you are just one of the prophets." Men of today, How are you answering the question?

4. *The Declared Christ Becomes the Suffering Christ.* It is no cause for astonishment that the Lord's disciples could not grasp such teaching. The Peter who had just declared the Christ now rebuked him. But the rebuking disciple became the rebuked disciple: The quality of Messianic glory and mundane suffering did not appeal to Peter. Did Peter love his Master more than he understood the Master's mission? Suffering seems so human and so finite. Metaphysics can not fathom it. Philosophy is baffled. It is natural to try to avoid suffering. It is Christlike to see the triumph of faith over inevitable suffering.

5. *The Suffering Christ Demands the Self-Denying Disciple.* What price Christianity? Here is the answer. Verses 34 to 38 are the constitution and by-laws of Christian fellowship. Jesus does not mince matters with his disciples. He is an exacting and scrupulously faithful Teacher. These antitheses of Jesus held in strength to none in literature. For what doth it profit a man to gain the whole world and forfeit his life?" Fidelity, sin, selfishness, crime, hate, exploitation of the poor, usury, forgetfulness of God. These cannot answer that question.

Before My Class of Women

Cora F. Sherwood, Salem, Mass.

This afternoon I heard a lecturer say that one of the four basic hungers of the human personality is the desire for new experiences. As I read over again the story of the feeding of the four thousand, as recorded by Mark and given for our lesson, it flashed over my mind that

there indeed did the disciples have that unrecognized desire granted! I suppose they had never heard of psychology but they surely must have had a twentieth-century thrill as they saw those seven loaves expand to an amount sufficient to feed that multitude. Just what is the meaning for us who live today? As this is being written just before Christmas the question is forced home again and again by newspaper publicity of the millions who will be hungry this winter. Surely something is wrong somewhere if between the celebration of our Lord's birth and his resurrection, the very people whom he came to show a father's love should suffer for lack of food in a land of plenty of resources.

First, I am impressed with the daring of the disciples. From the record it seems that what they received from Jesus was a fragment of bread and a bit of fish. It must have tested their faith to start out. They could have hardly been expected to realize the possibilities of what they had in their hands. And, women, that is just the teaching of these modern leaders: that we do not realize what we can do or what capacities we have until we launch out. In a sermon over the radio preached about Easter-time last year, Doctor Poling said: "Christianity is a religion of risk. From Abraham until now those who have followed its banner have gone out not knowing whither they went, never able to see more than a few steps toward the end from the beginning."

Secondly, I am impressed with the application of this story to modern disciples. Will you not read Mark 8: 17-21 again, and underscore the word "ye"? Then read those verses again and apply it personally. Women, it is not because we have nothing to give but because we are not willing to take risks that we are not feeding a hungry, needy world. We are too often like the disciples, saying we have nothing to do with. We have enough if Jesus manages it. In his name let us dispense temporary relief as urgently needed, but along with it and in addition to it let us give friendship, encouragement, and a good word for Jesus Christ. And further let us do our bit to see that in a land which owns forty-three per cent. of the coal of the world, fifty-four per cent. of the iron, sixty-four per cent. of the steel, forty-nine per cent. of the copper, sixty-four per cent. of the petroleum, fifty-two per cent. of the timber, half the railroad mileage, three-quarters of the telegraph and telephone systems, and one-third of the world's developed water-power, there is a better distribution of this natural wealth. We have this immense proportion of resources and only six per cent. of the people of the world and seven per cent. of the land of the world!

Whom do men say that I am? In every age since the Master first asked it to that small group has this same question been in one form or another pressed upon men and women. There are those

who still say, like the people of those times, that Jesus is a man. He is like John the Baptist, Elijah, Jeremiah: three stalwart men of fearless courage, singular devotion, unflinching loyalty to high ideals and men of great simplicity and stern self-discipline. He is one of a large number who have shown a self-effacing spirit in giving all that he had for the service of his fellow men. However, let us be eternally grateful that there have also been those who have affirmed their confidence that Jesus is the Christ, the Son of the living God.

Read the last five verses of the chapter. Note the conditions of discipleship Jesus laid down. What do these requirements mean today? How should the church be different? Dr. Daniel L. Marsh, president of Boston University, in his baccalaureate sermon last June denounced the grasping tendencies of the modern age and pleaded with the students to discard the conviction that material prosperity alone is significant of progress and achievement, charging them to build character on their faith in human values and the immortal rewards of service to mankind. Doctor Marsh called the roll of the seven wonders of the modern world. The wireless, telegraph and telephone, the aeroplane, radium, antiseptic and antitoxins, spectrum analysis and X-ray, and averred that, "The one common denominator of these inventions is that they were not produced by might or riches," but by consecration of the brains and hands of scientists.

Ashamed of Jesus? Is that the reason we are not cooperating better with the evangelistic work of our church? John A. McClelland said recently: "The worst unemployment situation today is not in industry, but in the church of Jesus Christ."

Crannellograms

1. Who would not want to follow Jesus? He who does not want to pay the price. 2. Jesus goes north, not for scenery or air, but for new ideas—for his disciples. 3. Christ probed, not to find out, but to lead out; to help them to find themselves out, or in! 4. No use to build the new thought on, unless you have the old thought clear. 5. What they think of Christ is important; what you think is vital. 6. Any thought of Jesus leads astray if it does not see him Christ and Son of God. 7. What! Jesus praises in one breath, blames in the next! He has not changed! 8. He is Satan who thinks Satan's thoughts. 9. He who fights the cross is Satan's soldier. 10. Would you follow to the throne? Follow to the cross. 11. A cross is not merely something heavy; it is something to die on. 12. He who cannot grasp the cross is not likely to sense the resurrection. 13. Deny self something, but first deny self self. 14. A conquering Messiah is alluring; but the suffering Messiah is God's own. 15. Life: physical, mental,

earthly, eternal—closely linked—but how diverse! 16. Seek lower life: lose it and the higher; lose the lower, for Jesus' sake: gain the higher. 17. The confession or denial we write on earth, he writes in heaven.

The Lesson Lived

Susanna G. Fisher

TOO FAT TO FLY

Whosoever will come after me, let him deny himself (Mark 8:34).

Some greedy geese got themselves into a sorry plight in North Carolina one spring. They stopped over from their flight northward to rest and refresh themselves among the tule lakes and marshes. The feast was so good and so abundant that they tarried day after day, enjoying it until they got so fat that they could not fly when they wished to continue their migration. Since they could not fly they tried to swim north

on the river. Soon they reached the rapids, which were so swift that they could not ascend them. How like many Christians these silly geese are, or rather how like these silly geese many Christians are! They turn aside from their spiritual flight to refresh themselves in the rich pastures of the world. . . Would you mount up with wings? Then do not gorge at the world's table, or you too will find you are too fleshy to fly, and God must needs starve you into leanness before your spiritual wings will again bear you up.—*J. G. Kennedy, D.D., in "United Presbyterian."*

PETER

Peter answered . . . Thou art the Christ (Mark 8:29).

Now he walked on the angry wave,
Now he sank in the watery grave;
Now he rose in triumphant faith,
Now he fell toward threatening death,
Peter, the wave man.

Now he firmly stood for the Lord,
Based his life on the living Word,
Saw in Jesus the Godhead shine,
Dared to call him the Christ divine,
Peter, the rock man.

Now he rebukes Christ in his pride,
Now he has even his Lord denied;
Now he uses a silly sword,
Now he shrinks at a maiden's word,
Peter, the wave man.

Now he weeps in his agony;
Now he listens: "Lovest thou me?"
Now and for aye, as at Pentecost,
He stands for the Saviour that once
he lost,
Peter, the rock man.

Rough old fisherman, brotherly dear,
Near to my weakness, very near,
Far from your folly I would flee.
Brave with your boldness I would be.
Peter, a rock man!
—*Amos R. Wells, D.D.*

LESSON III. APRIL 16. SIGNIFICANCE OF THE RESURRECTION OF JESUS

EASTER LESSON

1 Cor. 15: 1-8, 20-26

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: 1 Corinthians 15: 51-58

KEY VERSE: Because I live, ye shall live also.—John 14: 19

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

Saturday. Our Resurrection Body. 1 Cor. 15: 50-58. Is not the apostle thinking of the glory of his resurrected Lord? (Ver. 40, 41.) How? What? It is enough for me to know that I shall be like him (1 John 3:2).

Sunday. Victory Over Death. 1 Cor. 15: 50-58. "Sin"—"death": awful, inevitable sequence! But because of Christ and his resurrection we can go on to another, redeeming, happy term: "victory!"

At the Threshold

Easter Sunday, no matter how bright the day or how joyfully celebrated with lovely flowers and anthems of rejoicing, takes most of us, in thought at least, to the graves of dear dead ones. Accordingly, we need attentively to regard the great reassurances of our gospel, that through Christ and for the Christian death and the grave are unrealities, mirages of unbelief. This is the strange, paradoxical thing about Easter, that it is a time when we stand by the grave without sadness, look death in the face without fear.

And why? Paul answers that question, with appealing argument and luminous comparisons, in this fifteenth chapter of First Corinthians. It may be regarded as an excursus on the Gospel narrative of the resurrection of Jesus. There we have the scene, the history; here an unfolding of its implications for dying men and men in the face of death. Because of the wide use of the Church of England's burial service, which contains much of this chapter, the great apostle's words have become a universal thanatopsis.

A Bible Message for Every Day

Monday. The Resurrection Foretold. Matt. 16: 21-28. In our last lesson we pointed out that the disciple is always forewarned of the cross-bearing that will be his; but he also has the promise of "life saved," of reward and glory.

Tuesday. The Resurrection Accomplished. John 20: 1-10. That empty tomb is, like the cross, a sign of our faith; a sign of the fact that we worship and follow not a dead, but a living Lord and Saviour.

Wednesday. The Resurrection Attested. John 20: 24-29. Christ wants

you, doubter, to touch him, as Thomas did, but in experience; in laying hold of his strength and comfort, and in the contact of his service.

Thursday. The Resurrection Heralded. 1 Cor. 15: 1-8. "To me also" (ver. 8)—you may join with Paul in saying that, if you will. This is the good news of which we are heralds to Everyman.

Friday. Our Resurrection Assured. 1 Cor. 15: 20-26. It is one of the many wonderful, rich blessings that come from our union with Christ: "united with him in the likeness of his death"—and also "in the likeness of his resurrection" (Rom. 6: 5).

It is one of the most precious portions of the Bible. In the gloom of the valley the shadow of death its majestic, enheartening words never fail to ring in our ears: "Sown in corruption, raised in incorruption; sown in dishonor (weakness), raised in glory (power); sown a natural (animal) body, raised a spiritual body. . . We shall bear the image of the heavenly. . ."

Death has been swallowed up in victory! Where, Death, is now thy victory? Or where, Death, is now thy sting?

Thanks be to God, who giveth us the victory through our Lord Jesus Christ!" The fresh breath and hopeful brightness of that first Easter morning seem to breathe through our souls as we listen to the great apostle.

The Lesson Before Us

WHAT ABOUT DEATH AND THE GRAVE?

The disciples at Corinth, like people everywhere, are curious about death and the hereafter. They would know what answers the Jesus faith, which they have recently accepted, has to their curiosity. They have, let us remember, no New Testament to consult. They turn to their sponsor and teacher, Paul. His answer constitutes an important part of this famous First Epistle to the Corinthians—which Harnack pronounced "the greatest, strongest thing that Paul ever wrote."

Paul had written a previous letter to the Corinthian church; to which he alludes in 5:9; so this is not really his first to the Corinthians. He is now at Athens, where he made a long stay, on his third missionary journey. The year was A. D. 54 or 55. It should be noticed that this is the earliest account of our Lord's resurrection; written while many witnesses were still living.

II. A SUMMARY OF THE GOSPEL

This chapter 15 has for us an especial value in that it contains a little creed, or simple statement of the gospel as Paul preached it, as he had "received" it (ver. 1-2).—from the Twelve?—or directly from the Lord (Gal. 1:12)? A saving gospel, Paul insists. We certainly want to know accurately as may be what it was that he who had been close to Jesus, and the earliest church and great apostle, taught and preached. There are four points in this statement of Paul's:

1. The saving death of Christ.
2. The resurrection.
3. The confidence that Christ is a living Lord, manifesting himself to his followers.
4. Our resurrection on account of his.

The nervous simplicity of the language gives tremendous force to every sentence. There are no adjectives, no pronouns; the necessary word is re-

peated again and again; the rhythm is strongly marked, but severe and weighty: an astonishing instance of sublimity of style matching the sublimity of the subject" (R. St. John Parry).

III. THE BACKGROUND OF THE RESURRECTION

Christ died for the salvation of sinful men. You do not get very far in discussing death, from the Christian point of view, unless you start with that basic fact. Our Gospel doctrine of "the resurrection and the life" comes out of the open tomb, but also from the cross.

IV. THE RESURRECTION A WELL-ATTESTED FACT

That Paul himself had seen the resurrected Christ is always with him the proof that counts; personally he asks no other; nevertheless he tells the Corinthians that there is any amount of additional evidence, supplied by hundreds of disciples, men and women, who had been intimately associated with the Master during his ministry; then seen him in that last forty-day period; and so could not have been mistaken. And notice that the gospel to Paul has the double value, present strength and comfort, future hope.

Down in Palestine the resurrection of Jesus was such a well-known, well-attested fact that no one thought of doubting it. The Greek Christians of Corinth had informed Paul, however, that some of their number did question it. The Greeks held to the immortality of the soul; but the resurrection of the body was a different matter, and the resurrection of Jesus, as the apostle had found when he talked about it on Mars Hill, was to them a stumbling-block (Acts 17:32).

V. IF CHRIST, THEN THE CHRISTIAN

Shall we be raised from death into enduring life? If Christ was, yes. For it is a common teaching of Paul's that the believer shares all things with his Lord. The apostle pushes his premises to relentless conclusions. If Christ did not conquer death, there will be no resurrection for any of us—If you and I are not to be raised, then Christ wasn't—Then all of us who say we have seen him are liars—Then my preaching is a mere old wives' tale—Then you Corinthians are back in your lost, sinful estate—Then the dead are gone forever, to the rubbish heap of the universe—Then, finally, we followers of Christ "are of all men most miserable."

If we had to accept these awful alternatives, this would be to us a forlorn, ashen Easter Day—would it not? But they are imagined, impossible suppositions to Paul's faith, and the Christian's. Moffatt paraphrases: "But it is not so. Christ did rise from the dead." And then in the remainder of the chapter the apostle sings for us one of the greatest songs of Christian victory that the church

has ever heard, a glorious defiance to death and the grave, a psalm of immortality.

The Lesson in Practice

Since we have this blessed hope of living a new and everlasting life with our resurrected Lord; and since we have such a Lord, Conqueror of Death, Prince of Enduring Life, doesn't it behoove us to be very steadfast in our loyalty to him and ever diligent in the manifold tasks of the kingdom to which he appoints his followers?

The fact of your Lord's resurrection, glorious and precious as it is, will not be enough to give you its power. Your faith in that resurrection must be constantly vitalized by your own experience:

"Dying with Jesus, his death reckoned mine,
Living with Jesus a new life divine."

In reading this chapter of 1 Corinthians we should always go right on with the next, the sixteenth. Paul stops abruptly, talking about the glories of the heavenly, to remind the church at Corinth of their neglect of his money-raising campaign for the poor disciples of Palestine:

"Attached to this high hope that I have been speaking of," he says, "is high conduct. Never expect the Lord Christ, O Christians of Corinth! to open for you the gates of paradise unless you endeavor to make a little more paradisaical this lovely earth."

The Easter festival has, then, a two-fold lesson: of enduring life with Christ after death; of service with him here and now. Paul declares that we must take the two lessons together; that they are inseparable. No Christian will carry away from this resurrection anniversary its true, full ministry and blessing unless he goes forth from it to be and do better for Christ, his resurrected Lord. We must not let Easter be an end in itself.

To Ask and to Answer

Is it profitable to argue with unbelievers about the resurrection of Jesus?

What proof of it carries with you the most weight?

The preaching of the early church was "of Jesus and the resurrection" (Acts 17:18). Is the resurrection a neglected theme in the preaching of today?

If we had no account of Jesus' resurrection should we be compelled to believe that it had taken place—in the face of what he has been and is to the world?

How does the fact of his resurrection make Christ more truly your Saviour?

What does Paul mean by "the likeness of his resurrection?" (Rom. 6:5.)

Do you try to avoid the use of the words "death" and "dead" as applied to Christians?

What associations of death that make us fear and dread it are an inheritance from heathenism?

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

This is an inspiring lesson to teach on Easter Sunday. As I read verses one and two of the great fifteenth chapter of 1 Corinthians, as I held them in my hands (so to speak), they immediately broke into six pieces. Despite the many times I have read them before, they never appeared to me in this light. I do not want to outline a sermon, but having observed these six "points" protruding from these beautiful verses, I cannot refrain from mentioning them.

1. *The Gospel Preached.* Verses one to eight—what an exposition! Paul is intense. He is direct. He speaks straight from the shoulder. No doubt of his position about the atoning death of Christ, the resurrection, the appearances. Much present-day preaching is vague. The heart when hungry wants something to eat. Words, words, words! Only when words "drape thought" are they useful in a sermon. Preaching, unless it drives home to the hearer's soul, is but pulpit talking. The bio-chemist defines hope as follows: "Hope is that psychic factor which stimulates the endocrine system to a higher degree of endeavor; the glandular products, thus restored, through their influence on the vegetative nervous system create in the individual a desire to do." That may satisfy the bio-chemist, but it is not the "hope" the yearning Christian wishes to hear about.

2. *The Gospel Received.* "Which also ye received." It has often been pointed out that there is little significance to a fact apart from the use that is made of it. If we do not absorb the message, of what benefit are the exhortation, inspiration and good cheer? I visited recently a friend in a hospital. She had bronchial pneumonia. She had long suffered from low-blood pressure ("minus twenty," the doctor said). The treatment the doctor wished to use for the infection had a very prostrating effect upon her. The medicine was at hand, but she was estopped from using it. Skill and remedy were at hand, but she could not "receive" them. Has preaching become routine to us, or do we cooperate with our pastor in extracting maximum benefit therefrom? Do we *receive* the "good news"?

3. *The Gospel Practised.* "Wherein also ye stand." Does anybody doubt that the simultaneous and universal practise of the brotherhood of man would outlaw war, prevent industrial exploitation, and make our social deserts "blossom as the rose?" Each and every Christian has felt the tug of adverse forces pulling him away from his ideals. While one pours water on the fire at the front, another pours oil thereon at the rear. The complexity of life indicates the difficulty of

the stand for truth and righteousness. If the gospel is inoperative, what good is it?

4. *The Gospel Glorified.* "By which also ye are saved." Salvation is as big or as little as your system of theology. Paul lifts us to heaven and eternity. Blessed be these words of life that have so often ennobled and enriched the last earthly rites of our departed, loved ones—"But now hath Christ been raised from the dead. . . The last enemy that shall be abolished is death."

5. *The Gospel Conditioned.* "If ye hold fast the word." "Backsliders" is the old homely word for those who do not hold fast. They start but never finish. "Well begun is half done," is the old proverb. Not so. Put it in reverse and say, "Half done is well begun." Three blocks from my house there stands a cellar dug, foundation laid, and half a story of a projected dwelling-house. It has stood that way for several years. A foolish man thought he could beat the city-planning regulations applicable to his zone. The way of our Lord is prescribed as to fundamental principles. As the flowers in our gardens grow in infinite variety of color and beauty in harmony with the laws of the God of nature, so will our Christian lives find a wealth of expression. One thing is required and that is, persistence in conformity with the will of God. Hold fast! Stand, therefore! Fight the good fight!

6. *The Gospel Negated.* "Except ye believed in vain." Or, except ye believed without cause. Cause enough there is, if we catch the vision of redeeming love exemplified in the life of the risen Lord to whom Paul points in the ecstasy of a consuming faith. Shall we say "No" to him who would lift us from a meaningless life to a life of consecration, purpose and service? Rather shall we look and live so that the grace bestowed upon us may not be found void. Finally, let us note the reason for Paul's fearless definiteness. It lies in

7. *The Gospel Certified.* "That which also I received." Paul knew whereof he spoke. He gives all glory to the "grace of God which was with me." The Holy Spirit calls. If we obey, that is certification. That is our assurance.

Before My Class of Women

Cora F. Sherwood, Salem, Mass.

Luke says Jesus went up to pray, taking Peter, James, and John. Whom and what would he pray about? How we wish we might know some of those intimate touches of the Master's life! Would he talk to his father about what was ahead of himself or would he plead for the men who would so soon be left leaderless? While we are not privileged to know just what the Master had for

the subject of his prayer we do have two very important suggestions about prayer that grow out of this event. (1) Prayer does change life and character. (2) Moments of exaltation must be converted into a means of serving other people. This second point grows out of what happened immediately afterward at the foot of the mountain. It is well for us on this Easter Sunday to think seriously of these two things.

A week had passed since Jesus had talked so plainly about the experience ahead of him which we have just been celebrating. It must have been a wonderful week for those twelve men. Sacred and yet holy, filled with rich experience and intimate conversations, a week of silence for us. Not a word recorded of what passed in that group of men who had recently been formed into the first church. With this background of silence we feel like asking ourselves: "For whom was the transfiguration? Jesus or the disciples?" Was he so exhausted after that week of training that he needed new reassurance for the Jerusalem experience, or were the disciples a bit inclined to want to follow their own ideas of how the church should be managed and needed to be reminded from above that Jesus was supreme? Remembering other recorded ambitions of the leaders of the group, may they not have been disputing about the offices in the new church?

Let us look for a minute at these three men. Three different types. Peter the active, aggressive leader of men; James the important worker who is content to let others occupy the more important committee chairmanships; John, the mystic, who somehow sensed the need of fellowship of his Lord and understood him. Different types representing the average run of church-members today. Peter proposes to *do something*. In recent years that has been the great demand. Ceaseless activity. As Americans we are rated of all people most given to the restless desire to do something. One of my friends who visited in England last summer said of the English women "They live so much better than we do. They put the real things of life first. They may not be so fastidious about what they eat or wear, but they know how to play, are loyal, fine and uncompaining. They put through much work but do it without any rush or hurry." But in studying this familiar story again the thing that stands out over against the fussy busyness of Peter is the calm majesty of that voice, coming again at the baptism, "This is my beloved son hear him."

Suppose we listen to him. What does he say? In the scope of this lesson it is impossible to gather up all that Jesus said but let us look back a bit by way of review to the latter part of the eighth chapter of Mark and see what he said there. Then we will select some sayings from the Scripture assigned for today and will have the same line of thought

continued next Sunday. In Mark 8:34-8, we have the conditions of discipleship. These are (1) Renunciation of self-seeking. Jesus said he came not to do his own will but the will of the one who had sent him. Here he imposes that same condition on his disciples. Happiness will come but not because we seek for it for ourselves. It is a by-product of seeking to do the will of Christ. (2) Jesus says we are to take up our cross. When persons were condemned to be crucified in olden times, part of the sentence was that the condemned person should carry his cross to the place of execution. We have the record that Jesus was thus required to carry his until his strength gave out. To carry the cross was regarded as disgraceful. It was burdensome, and was an additional punishment. To carry one's cross as a Christian means that we are to patiently endure what is hard, trying, or considered disgraceful, in following Christ. We are likely to find our crosses where our wills cross God's will for us. "So follow me." How would we look following Jesus as he bore his cross, if we carried no load? (3) The third condition of discipleship is that we shall cease work for self-interest. That is the way to lose life. Why? Because the constant narrowing of life spoils it. (4) Jesus' disciples should not be ashamed of him. How are we ashamed of him today?

On the Plain. The old challenges the new. The scribes question the new church-members and both stand powerless before the case of need. Today as a few times in history is this drama

being repeated. Young people have cast off the traditions of their elders. There is a striking independence of thought and action in the modern youth. Yet somehow the ills of the world remain. What is the trouble? May it not well be asked. Are we leaving Jesus out of our programs of curing? Is not he and his power more important than whether we belong to the new school or the old? But such service is not easy. Now as then it is accomplished only by fasting and prayer. Time and effort spent making the life usable are required.

Crannellograms

1. The Gospel can bear a thousand repetitions—and we need them.
2. "We preached," "ye received"—happy co-operation.
3. We stand if we hold fast; we hold fast because we did not receive in vain; we did not receive in vain because it transformed our life.
4. We can deliver only what we have received, first-hand or indirect; better first-hand.
5. The Scriptures that foretold confirm the facts; the facts confirm the Scriptures that foretold.
6. Lived, died, buried, risen again, ascended, throned—the story of the Christ.
7. The risen Saviour took exceeding pains to clinch the story of his rising.
8. Jesus made sure that Paul, though called late, should have, among many apostolic marks, this one: he had seen the risen Christ.
9. Because I live, ye shall live also; reason and cause: Christ's resurrection is more than proof; it is the producing force.
10. All died who were in Adam—all his seed; all live who are in Christ, his own indeed.
- 11.

We follow Christ; to cross, tomb, resurrection, heaven, throne. 12. In the upper room, he said, "He that hath seen me, hath seen the Father"; at the final consummation it will be the Father who is seen—and the Christ. 13. Jesus shall reign until his work is done, every enemy subdued. 14. Our foe, death, who surely conquers all, himself before the conquering Christ shall fall.

The Lesson Lived

Susanna G. Fisher

THE WORLD'S CENTRAL EVENT

In Christ shall all be made alive (1 Cor. 15:22).

But the resurrection, after all, is of service to us only as authenticating the great offer to salvation. It were nothing to us that a mere sage should rise from the dead, or a mere conqueror; but when the One by whom this stupendous miracle is wrought thereby snatches us from endless death and assures us of eternal life, it becomes at once the central event of the world's history. No wonder that Paul, having this conception of it, gave an earnest warning against the rejection of the risen Saviour, a warning with which every sermon might well end, as long as sermons are preached on earth.—*Amos R. Wells.*

CHRIST LIVETH

The best answer any one of us can make when questioned for proof of the resurrection of the Lord is the humble but irrefutable one, "Christ liveth in me." —*J. Stuart Holden.*

LESSON IV. APRIL 23. THE SIN OF SELFISHNESS

Mark 9:30-50. (Verses printed, 33-43)

GENERAL THEME: JESUS REBUKES SELF-SEEKING

[This lesson written by REV. JOHN W. ELLIOTT, Director of Social Education]

Devotional Reading for the Opening Service: 1 Corinthians 13:1-13

KEY VERSE: Love worketh no ill to his neighbor: love therefore is the fulfilment of the law.—Rom. 13:10

33 And he came to Capernaum: and entering in the house he asked them, What saith it that ye disputed among yourselves in the way?

34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not I but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and

we forbid him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched.

A Bible Message for Every Day

Monday. Jesus Rebukes Self-seeking. Mark 9:33-37. We ought not to need the rebuke, we who know the completed sacrificial life and death of Christ. He gave up everything for others. The very thought of him should shame our self-seeking.

Tuesday. Jesus Condemns Intolerance. Mark 9:38-50. The name of Jesus is a mantle so broad that it will cover many faults, and also enwrap you and someone very different from you.

Wednesday. Self-denial for Others. 1 Cor. 10:23-33. The beauty of it is that your "neighbor's good" (ver. 24) often turns out to be better for you than the good you gave up.

Thursday. Abraham's Unselfishness. Gen. 13:1-13. Oftener than not self-denial delivers us from temptation. Lot eagerly chose the rich "plain of the Jordan"—and thereon hangs a lesson.

Friday. The Unselfishness of Moses. Exod. 32:30-35. We revolt from the thought (cf. also Rom. 9:3) that a man would give his very soul for others; but the philanthropic passion (love for man) can be a mighty one. That we might have a little of it!

Saturday. Jesus Our Example. John 13:1-15. We have the two readings, "unto the end" and "to the utmost." Either alone would be inadequate. Dare we be like that, devoted to the common good, to the end and to the utmost?

Sunday. The Supreme Motive. 1 Cor. 13:1-13. Love ("charity") needs much study and analysis—and prayer. For the Christian it must have a wide outreach. Christian love is beautiful, practical, terribly demanding, but blessedly rewarding.

At the Threshold

A man must consider himself. His welfare is important. Jesus died that men might have everlasting life. His teachings would lead each follower to a fuller and deeper life as an individual. But a follower of Jesus must be extremely careful in his words and deeds. He should never allow his own pleasures and profits to come through the sorrow and loss of others. His life will be planned and conducted on a higher basis. He will think of his own life in relation to others. When he seeks his own profit and pleasure without considering the effects of his conduct on others, he commits the sin of selfishness.

This principle enters every realm of one's life. In this lesson, however, we shall limit ourselves to a consideration of selfishness as related to the use of alcoholic beverages.

The Lesson Before Us

I. BEING A GOOD FELLOW

James had entered college. He had spent his high school days in a small town and had escaped some pitfalls into which other high school boys and girls had gone. He was ambitious intellectually and socially. Upon arrival at college he began to seek friendships among the other fellows. He soon found himself in a group of men who saw no wrong in the use of alcoholic beverages. He was invited by them to drink, but refused. Later he was urged to share in their punch and wine, but he continued to decline. Finally, the group called him "goody goody" and made all manner of fun of him because he would not share in their alcoholic festivities. He wanted the good wishes of these fellows, but could not continue in their favor unless he did as they did. This his conscience would not allow him to do and the groups soon excluded him from their activities.

Was it selfish for James to want to be counted in as a member of this social group? If he had accepted their standard of conduct merely to win their

favor, would he have committed the sin of selfishness? From your observation, what percentage of your friends drink in order to be considered good fellows in a group? Which is of greater value to an individual, remaining true to his convictions and principles, or yielding in these matters and retaining the good-will of his group? Do you think the college group respected James for his stand, even though they were unwilling to accept him as a desirable member?

II. DROWNING HIS SORROW

Life had been hard for George. He had grown up on a farm and had laid a good physical foundation for a life of activity. He moved to the city and accepted a position in a store owned by a relative. His energy and innate ability made advancement but a sequence. He anticipated partnership in the firm, after a few years. He married and became the father of a family. Soon after his arrival in the city he had affiliated himself with a church of his denomination and became an active member of it. The church honored him with positions of responsibility.

The years brought several disappointments. In the store others found greater favor in the eyes of the owner, and though George was carrying heavy responsibilities his promotion was delayed time and time again, until finally he wondered whether the promise made him would ever be carried out. His wife was taken with a serious illness and in a short time died. Conditions did not improve in his store relationships; in fact, became so unbearable that he withdrew and sought other fields of activity. His troubles seemed too great to be borne and he began drinking to drown them. The drink habit grew on him rapidly. In a few years he had lost all prospects of progress and advancement.

Is a man ever justified in seeking to escape hard conditions? Can he, anyhow, be justified in seeking escape through the use of alcohol, or other narcotics, which only numb the senses and give a false feeling of security and well-being? Do you think George found relief from his distress by the use of alcohol? Did he add other sorrows to the collection he had before beginning the use of alcoholic beverages? Do you know any persons who have succeeded in drowning their sorrows in drink? Do you think this period of depression has caused people to seek relief in liquor?

III. NEGLECTING HIS FAMILY

Henry was a typical mechanic. His income varied with the seasons of the year and the amount of building done in his community. He had the ordinary opportunities of fellowship with other workers. In these contacts liquor was often used. He was the only wage-earner in his family. His wife and his children looked on him for their means of support. He usually carried an account at the saloon,

which was settled on pay-day. When paying his bill he would take further drinks, either paying cash or starting a new score for the next week. By the time he reached home much of his money had been spent for liquor, and he was in no condition to fulfill the responsibilities of fatherhood. On certain occasions he would beat his children and his wife and on the slightest provocation.

Was this man selfish? If he earned the money did he not have a right to spend it in any way that he saw fit? Was it wrong for him to spend all on himself, if he so desired? Was it selfish for him to spend for liquor money which should have been used for food and clothing? Was he selfish in incapacitating himself for the privileges and responsibilities of fatherhood? The average workman seldom receives a wage large enough to meet all the necessities of life. If selfishness, therefore, were removed from the heart of the workingman, what would happen to the liquor traffic, legal or illegal?

IV. MAKING MONEY FROM THE TRADE

John G— was a shrewd business man. He was also a good "mixer." He was ambitious and desired to acquire great wealth. He decided that he would make his money in the liquor traffic. He rented a store and lived in a rented house. Starting under such circumstances, he knew that he must manage his business well. He further knew that the use of alcoholic beverages would lower his efficiency. Therefore he himself never drank any of the liquors from which he expected to make much profit. He continued in this manner for many years and accumulated a considerable fortune. He built his own home. He not only came to own the saloon which he operated, but erected an entire block, which he rented for stores and offices. He attained his goal. When prohibition came he had sufficient property.

Was he guilty of the sin of selfishness? Would it be right for him to say, "People are going to get whisky anyway, and though I don't believe in using it myself, I am willing to provide it for others—and make a profit therefrom"? Have you ever known a saloonkeeper or bootlegger to reason in such a manner? Is it ever right to obtain profit from that which is detrimental to others? What would be the effects on the liquor traffic, legal or illegal, if all profits were removed from it?

V. SHIFTING HIS TAXES TO THE LIQUOR TRAFFIC

Two kinds of taxes greatly annoy the extremely wealthy. These are the income and the corporation taxes. Some of the rich industrial leaders see an opportunity to shift the burden of taxation from their industries to the restored liquor traffic. One capitalist made a statement—which has been recorded—at a hearing

and in Washington a few years ago, that one of his industries would be saved a million dollars a year in taxes if the beer trade were restored and a small tax were placed upon it. Using this as an argument, the association in which he was interested appealed to all wealthy leaders for support in their agitation against national prohibition. Much of the change in attitude toward prohibition and the legalized liquor traffic can be traced to the activities of this organization.

Could you say that this man was guilty of the sin of selfishness when he sought

to transfer his tax load to others less able to bear it? Was his contribution of several thousand dollars a year to this powerful organization generous or selfish?

VI. IN CONCLUSION

An honored preacher many years ago said that any person who favors the liquor traffic does so from one or two reasons: Either he loves liquor and wants to drink it, or he loves the dollar to be made from the traffic. In either case we find that the sin of selfishness—in Christianity one of the worst of all sins—is at the root of the liquor traffic.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

1. *Faith Is a Towering Conception.* "They were afraid to ask him." I wonder why. Jesus was right there. He did just spoken heavy words. "They understood not the saying," the source of wisdom was in their very midst, yet they lapsed in the presence of the great opportunity. One of several students in presenting a criticism of a series of discussions (a graduate seminar) said: "I did not get from it what I should have, because I was awed by the discussion leaders, each of whom had had long experience in his particular field; and I was afraid my questions might have appeared inconsequential." The old sage, to the effect that any fool can ask a question, should be subject to considerable discount. Of course there are foolish questions. It is indisputably true, nevertheless, that the acquisitive mind, the yearning heart, the sincere disciple, the questions that cause joy to any conscientious teacher. How much more to the great Teacher. "Talk is foolish, but talk also is wise," says Doctor Soares, the California Institute of Technology. The greatness of a sermon can be measured by the questions it raises as well as the truth it presents. Jesus frequently let his disciples groping for explanations. Jesus has stimulated the minds and hearts of men through the ages. Word, to whom else can we go?" The disciples were what the word means—earnest. Ask, seek, knock. "Perfect love casteth out fear." No place for discouragement. We need to grow in grace and knowledge.

2. *The Disciples Reach for Recognition.* Isn't that just like us humans? How deep in our hearts each of us would like to be first. In the proverbial Mexican army every man is an officer. There are some persons who will not work in an organization unless they hold office; the faithful soul, on the other hand, remembers the cause and forgets personal glory. Recall David Lloyd George at the first convention of the American Legion. There was much dis-

cussion about who won the war. "I will tell you who won the war," said the intrepid premier; and as expectancy ran high, he continued: "Who won the war?—The private in the ranks." That was a never-to-be-forgotten lesson that Jesus taught his disciples on that occasion. Peter must have figured prominently in the argument. I wonder if John was self-effacing. Service was Jesus' criterion of judgment. "The last shall be first."

3. *The Fallacy of Uniformity Has Split Christianity.* "He that is not against us is for us." It is quite obvious that members of Baptist churches do not think alike on all subjects. It is essential to recognize that they need not hold the same opinions on all points. There seems to be sufficient historical basis for prophesying that they never will be in absolute accord. There is much confusion between conscience and prejudice. Uniformity is not only unattainable, it is undesirable. Certain minima of deeply rooted conviction constitute denominational entity. Even about these, some who do not seem to be aggressively for them may not be against them. Attitudes of mind, view-points, are explicable upon many grounds—family heritage, educational background, casual contacts, economic determinants, pursuits of pleasure, and so on. Baptist churches have made notable contributions in the development of social justice and freedom. We should be the last to deny the benefits accruing from the contributions of other schools of faith. Individual view-points blended into group attitudes, are a commonplace of sociological thinking. Social progress depends upon the harmonizing of view-points. Cooperation, not identity, is a goal.

4. *Christianity and Insipidity Are Mutually Exclusive.* Salt without saltiness is not salt. It is an insipid substance commanding no respect and serving no use. "Have salt in yourselves," says the Master. The Christian stands for something vital. If he does not accept and follow Jesus the Christ, how can he be a Christian? Some politicians try to "carry water on both shoulders."

We do not admire them, we cannot respect them, we will not put confidence in them. Many people who disagree with Senator Borah find only commendation for his usual certainty in utterance. The tenure of spineless leaders is generally short. There exists a temptation to be "yellow" in a hostile environment. The Christian does not yield to it. It is not Christian to maintain one's position with a show of rancor. It is Christian to practise diplomacy, but diplomacy never sells out. The Christian who is "worth his salt" has saltiness.

Before My Class of Women

Cora F. Sherwood, Salem, Mass.

Let us remind ourselves that last week we agreed to listen to Jesus in obedience to the command of the voice from heaven. We heard what he had to say in didactic teaching about the conditions of discipleship and especially self-seeking. Now we have a chance to see how much of even the Master Teacher's precepts have taken effect. The result is not very encouraging. Or perhaps, to put it another way, it may hearten us a bit to realize that precepts do not always take hold even when given by superb teachers.

This lesson discusses the question of how to be truly great. The whole trend of it reminds us of an earlier saying of Jesus, "The meek shall inherit the earth." Here there is a concrete example provided by the ambitious disciples. They wanted to be great by the standards of measurement they were accustomed to. Deep down in their hearts they thought those who had worked for this new kingdom Jesus came to found ought to have some rewards. Let us not think that ward politics or the big shift in political offices when a new party comes into power are modern developments. There have been ambitions even in the most select circles. There is one aspect of this disputing in the apostolic band that is rather commendable. At least they had faith enough to believe that there was to be a kingdom really to be founded, and that Jesus was to be the king of it. However, Jesus patiently told them over again that the real test of greatness is service. He knew what pride and love of power meant. He knew it made men cruel to others. He knew it bred a spirit of rivalry. The religion he came to make plain was not one of getting for oneself but sharing with others. Maltbie D. Babcock puts it rather pertinently when he says: "Most religions are meant to be straight lines, connecting two points: God and man. But Christianity has three points: God and man and his brother, with two lines that make a right angle. Each one of us is at the point of the angle, looking up to God and out to our brother. When God sends down the perpendicular line we must pass on along the horizontal. If one hand goes up to God, the other must go out to our brother."

Jesus taught definitely that the two elements of greatness are, humility, and the desire to serve others. He illustrates this, as he so often did, by the use of a child. Not because children are humble. Most often they are not. Rather they are precocious self-seekers. It is not the attitude of the child that Jesus is here calling attention to, but the attitude of grown-ups toward children. He calls attention to the fact that helping boys and girls form right habits and ideals and protecting them from the danger points in life is really divine service. I think that the Master also meant childlike people as well as little children. There is always need of protecting those who are unable to fight their own battles. The church as Christ's representative should welcome children, childlike people, and men and women of humble birth. It is to the credit of our own denomination that we are known as one that receives such into our love and watch-care. The attitude of the Pharisees was quite the opposite to what Jesus tried to teach his disciples. As a group they were arrogant and self-righteous. Do we fully appreciate the great honor and responsibility of "receiving" children? Jesus said it leads to receiving him and his Father. You cannot enjoy children unless you have love, and that is a most godlike quality.

These times in which we are living are wonderful opportunities for altruistic living, "We then that are strong ought to bear the burdens of the weak, and not to please ourselves." Sometimes it seems as if God were bringing this precept to pass in a huge way by the world conditions of today. Rulers of great countries, governors of states, mayors of cities, various philanthropic organizations, individuals are everywhere recognizing the responsibility for sharing what they have and caring for those less fortunate. There are many idealists who are today daring to believe and teach that we are really entering an age of greater privilege and opportunity for ordinary folks than we have ever known. Certainly God is working out some wonderful plan in these confused times. Won't it be wonderful to live to see what it is?

We have here in this chapter (ver. 38-41) a great saying on tolerance. One aspect of self-seeking is the desire that others shall do things just as we do. This is a little bigger application that is all. In one case we are trying to get something for ourselves, in the other we are seeking something for our group. Perhaps our most familiar application is loyalty to our denomination. Loyalty is a fine trait, if we recognize the right of others to their loyalties. The true test is not whether a piece of work is done our way or not but whether it is done for Christ, and if it is doing some good.

John R. Clements expresses this freer, newer life in a poem, "We Will Be Brothers," in the October, 1932, *Christian Endeavor World*:

We will be brothers;
Adown the stretch of years
Our thought shall be of others.

Away the selfishness,
As on and on we press!
Away the hate and strife;
Ring in the truer life!

The old forgotten be;
Our souls untrammelled, free,
Know only liberty.

The Christ of life
Our hatred smother
And we are brothers.

Crannellograms

1. Jesus knows when, where, how, to thrust the probe in deep. 2. Wise-man, wise teacher, as well as Son of God, Jesus "has eyes in the back of his head." 3. Jesus is thinking of the cross and telling them; they are thinking of their crowns: a step behind, and worlds away! 4. Were Jesus to question us, would we have to hold our peace? 5. How childish, but not childlike, can a part-grown apostle be! 6. He who wants to see Jesus great has little room to think how great he is. 7. Jesus knows how to make a lesson pierce: two "objects": himself sitting as teacher, the child in his arms. 8. Jesus said not: "If any man would be first, he *shall* be last"; true enough; but "*Let* him be last": voluntary humility. 9. The greatest servant is the greatest man—Jesus. 10. Love little children for their own sakes; and love them more for his! 11. He who receives God, receives Christ; he who rejects Christ, rejects God. 12. What narrowness, bigotry, presumption, to bid another *not* to work for Christ! 13. He who works by Christ works for Christ, though he may not work by me. 14. To trip up a little child in years or faith, is nothing short of devil's work. 15. Sink deep yourself into the deepest sea, rather than cause another soul sunken to be?

The Lesson Lived

Susanna G. Fisher

SHOW HIM YOUR HANDS

He shall not lose his reward (Mark 9:41).

Bishop Woodcock, of Kentucky, tells a touching story of a little heroine whom he knew. She was motherless at the age of eight. Her father was poor, and there were four children younger than she. She tried to care for them all and for the home. To do it all she had to be up very early in the morning and to work very late at night. No wonder that at the age of thirteen her strength was all exhausted.

As she lay dying a neighbor talked with her. The little face was troubled. "It isn't that I am afraid to die," she said, "for I am not. But I'm so ashamed."

"Ashamed of what?" the neighbor asked in surprise.

"Why, it's this way," she explained "you know how it's been with us since mamma died. I've been so busy I've never done anything for Jesus, and when I meet him I shall be so ashamed! Oh what can I tell him?"

With difficulty the neighbor kept back her sobs. Taking the little calloused, work-scarred hands in her own, she answered, "I wouldn't tell him anything dear. Just show him your hands."

"Show him your hands," ye faithful and discouraged children of God, and the marks left upon them by holy toil in sacred privacy will count more with our Lord than many loudly applauded deeds of ambitious men and women publicly performed. The blaring trumpets of theatrical religionists never have and never will receive the discerning ear of Jesus.

—Bishop W. A. Chandler.

IN HIS NAME

Servant of all (Mark 9:35).

It is said that when the story of West India slavery was told to the Moravians, and that it was impossible to reach the slave population because they were so separated from the ruling classes, two Moravian missionaries offered themselves, and said: "We will go and be slaves on the plantations, and work and toil under the lash, to get right beside the poor slaves and instruct them." And they left their homes and went to the West Indies as slaves, and lived in the company of slaves to get close to the hearts of slaves. And the slaves heard them because they had humbled themselves to their condition.—*Selected*.

If thy hand offend thee . . . (Mark 9:43).

"Be men," said the doctor to his class of bright-eyed students, "strong, self-controlled, manly men. Build your character up to full measure; make it such that others can rely upon it and not be disappointed. Don't be apologies for men, nor men that need apologizing for. Did you ever notice how many people there are for whom their friends are continually having to make excuses? 'That's his way; we always have to make allowance for that.' 'He is so quick-tempered that it often makes him unreasonable; but he's good-hearted down under it all.' 'You can count on him if you take him in the right mood,' and so on. I charge you to be masters of your moods, your tempers, and your ways. Never let them get so strong that they shall represent you to the world, that you shall be known by them rather than by anything else that may be in you.

"No one has a right to do business on the patience of his friends, or to expect those about him to excuse the faults and weaknesses he can remedy. What the world wants is the man who has honestly made the best of himself, and who needs no apology."—*Forward*.

LESSON V. APRIL 30. ALL FOR CHRIST

Mark 10: 1-31. (Verses printed, 13-27)

GENERAL THEME: JESUS SETS NEW STANDARD OF LIVING

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Philipians 2: 1-11

KEY VERSE: As ye would that men should do to you, do ye also to them likewise.—Luke 6: 31

13 And they brought young children
him, that he should touch them: and
disciples rebuked those that brought
em.
14 But when Jesus saw it, he was much
pleased, and said unto them, Suffer the
little children to come unto me, and for-
bid them not: for of such is the king-
dom of God.
15 Verily I say unto you, Whosoever
shall not receive the kingdom of God
as a little child, he shall not enter
therein.
16 And he took them up in his arms,
and put his hands upon them, and blessed
em.
17 And when he was gone forth into
the way, there came one running, and
kneeled to him, and asked him, Good
master, what shall I do that I may
inherit eternal life?
18 And Jesus said unto him, Why
callest thou me good? there is none good
but one, that is, God.
19 Thou knowest the commandments,
that thou shalt not commit adultery, Do not kill,
Thou shalt not steal, Do not bear false witness,
Honour thy father and thy mother.
20 And he answered and said unto him,

Master, all these have I observed from
my youth.

21 Then Jesus beholding him loved
him, and said unto him, One thing thou
lackest: go thy way, sell whatsoever
thou hast, and give to the poor, and thou
shalt have treasure in heaven: and come,
take up the cross, and follow me.

22 And he was sad at that saying, and
went away grieved: for he had great
possessions.

23 And Jesus looked round about, and
saith unto his disciples, How hardly shall
they that have riches enter into the king-
dom of God!

24 And the disciples were astonished
at his words. But Jesus answereth again,
and saith unto them, Children, how hard
is it for them that trust in riches to
enter into the kingdom of God!

25 It is easier for a camel to go
through the eye of a needle, than for a
rich man to enter into the kingdom of
God.

26 And they were astonished out of
measure, saying among themselves, Who
then can be saved?

27 And Jesus looking upon them saith,
With men it is impossible, but not with
God: for with God all things are pos-
sible.

*Christ's word "is amply confirmed by
experience. Christian men often become
rich, but rich men rarely become Chris-
tians. The reason is not far to seek;
the process of gaining wealth encourages
self-seeking, and the possession of it en-
courages self-importance; but the spirit
that can enter the kingdom is the spirit
of a little child."*—W. N. Clarke, in "The
American Commentary."

*"Some people give copper who ought
to be ashamed to give it; only, such may
be sure that God will pay them back in
copper. But how much does sometimes
the copper mean of self-denial, faith, and
love!"*—W. L. Watkinson.

The Lesson Before Us

I. "OF SUCH IS THE KINGDOM OF HEAVEN"

*Jesus is indicating what sort of people
are to belong to his kingdom. He says
they must be possessed of childlike (not
childish, note!) characteristics: humility,
in especial; using that word in its finer
sense, in which there is nothing at all of
servility, inferiority-complex.*

*Specifying, then, the qualifications for
membership in the kingdom, Jesus passes
by the notable marks of noble or heroic
manliness or womanliness, of perfect
adulthood, to stress just this one thing;
childlikeness. Well and good if you
possess those other excellencies—and they
spring from this—this, however, is the
all-important; the *sine qua non*.*

*It is not difficult to see what he meant.
Except ye turn away from a whole lot of
grown-up veneer, crooked ideas, and use-
less and bad habits that you have picked
up along the years ("rub out the slate";
"Except one be born anew he cannot
see the kingdom of God"), back to the
innocency, the cleanness of mind and
heart, and body, of childhood.*

*Childlike faith, also. This will involve
a battle against pride of every sort. Not
to trust too much to self. To depend
more upon the divine helping, as the
child relies upon the father or mother's
resources. To be confiding in the God
Father, as the child thinks that his par-
ent can and knows it all. That kind of
faith, says Jesus, is the only kind that
will open the gates of the kingdom of
heaven and righteousness that I am here
to establish. So narrow is the entrance
that only the person who has divested
himself of much self-sufficiency can
crowd through.*

II. JESUS AND THE RICH YOUNG MAN

*Wealth is only incidentally involved.
The real matter is, the thing that keeps
us from that complete surrender to Jesus
that is necessary for entrance into his*

Bible Message for Every Day

Monday. The Cost of Discipleship. Mark 10: 17-27. Valuable things come at a cost. Did you expect such a precious thing as the discipleship of Jesus to be cheap? Only, we all, even the poorest of us, have the price—if we will pay it!

Tuesday. Self-denial. Matt. 16: 21-28. Self-denial is a marked and adorning characteristic of the Christian. Self-denial that we are never forced to do; it must always be self-initiated. Jesus says, "if any man will."

Wednesday. True Obedience. Luke 6: 45. Christ may command, because he himself was obedient to the limit (Phil. 2: 8); may point out notes and beams in others, because his own character is spotless.

Thursday. Loyal Service. Luke 19: 27. The poor widow of our lesson is a fine illustration of this parable. Doubtless there were many in her circumstances who didn't think it worth while to go to the temple with such a miserable offering. Jesus saw her single talent, the tiny copper lepton, a big *aureus*.

Friday. Faithful Stewardship. 1 Cor. 4: 1-9. It involves providence, planning and action. The trouble with a great deal of religious giving is that it's haphazard: we don't have much to give because we haven't "laid by in store."

Saturday. True and False Use of Riches. Eccl. 5: 10-17. "Riches kept by the owner thereof to his hurt" (ver. 13)—that's just it! But to drive the camel through the needle's eye, figuratively speaking, is heroic and ennobling. I think that it makes the angels of heaven rejoice to see millionaires enter there!

Sunday. All Are Invited. Isa. 55: 1-5. What a terrible thing it would be if the salvation of Christ could be procured only with big sums of money! So many who sadly need it would go without! Thank God, it isn't like that!

At the Threshold

"Christians must be childlike: (1) Not in mind and speech; 1 Cor. 14: 20; 13: 11. (2) In humility and freedom from jealousy. (3) In teachableness and submission to divine authority; Eph. 6: 1."—American Commentary.

Francis Xavier, the Spanish missionary, at the limit of his strength while preaching and teaching in the Malay Archipelago, told his servant: "No matter who comes, do not disturb me. I must have sleep or I shall die." In a little while, however, the servant saw Xavier's white, emaciated face at the tent door and heard him calling: "I made a mistake. If a little child comes, waken me."

kingdom. Often it is riches, but often something else. In the case of this young man it might have been the love of innocent pleasure, the passion for a good time; or it might have been an intense absorption in some noble study or pursuit, that he was asked to give up.

He was as likely a candidate for the kingdom of God as Jesus ever happened upon. He would have made a splendid addition to the apostleship. When you balance his character the credit side piles up heavily. Luke says that he was an *archon*, that is, either a synagogue president—"ruler"—or else a member of the Sanhedrin. Matthew adds that he was young, and so would have been companionable for the young Jesus.

He had lived a strictly moral life, from youth up; hadn't spoiled that youth with "wild oats." He had the spirit of meekness that Jesus said is blessed: he kneeled to the vagabond Rabbi of Nazareth. He was a seeker, an inquirer, of that knocking frame of mind to which Jesus says the door of truth is ever open. Most important of all, he was dissatisfied with himself and the righteousness that he had attained; knew that it wasn't sufficient for salvation; that there was still something lacking. What an "appeal" he must have made to our Lord! Is it any wonder that Jesus loved him?

Our chemical laboratory instructor would put in our hands an unknown liquid and let us test for it. We would apply one reagent after another; they would all indicate a certain substance; one was positive that his chemical problem had been solved; but the final test would bring disappointment; contradict all the others. In the same manner, Jesus has one last test for this splendid young man's character: Has he the spirit of self-denial, the willingness to give up, even the dearest thing he possesses, for the sake of the highest good, which he seeks? For such a spirit, such willingness is the *sine qua non* of the kingdom of heaven. I think that Jesus' heart was heavier than we are told the young man's was, when he found that his interviewer wasn't willing to bear the cost of his discipleship.

A moral life, strict observance of the commandments, would not save the young ruler. He himself recognized this. Nor does Jesus mean that he could gain salvation by giving away his property to the poor: but the spirit that would lead him gladly to do it for his soul's sake and in order to be numbered among the members of this new kingdom of God that Jesus was inaugurating.

Jesus' interrogation, in verse 18, would correct the young man's estimation of himself. The meaning is: Good? but that isn't the right word to apply to me. If I am to you only a "Good Teacher," then you are missing the meaning and import of my message. Were I God to you, then might you call me good. Or Jesus would criticize the man's conception of goodness, which was, mere formal,

rule-of-line righteousness; not the from-the-heart, God-inspired goodness into which Jesus would induct him.

III. RICHES AS A HEAVENWARD OBSTRUCTION

Again, there are many things that obstruct the entrance into the kingdom of God. Riches, or rather the trust in riches, are here in question, and Jesus points out what a big obstacle they may be. As we have already suggested, it might well have been the trust in something else. The peculiar danger in riches is that they have such a gripping hold on the human heart and that they are able to gild the paths of comfort and pleasure that may lead on to ways of sin.

It is a mistake to translate "riches" (ver. 24) "money." It means rather a large amount of any possessions. A superabundance of land, or of books, or of automobiles, or of furniture, will expose a man to the danger in question. It is also implied that if a person is rich—has a lot of riches—he will be prone to put his trust in them.

The figure of speech in verse 25 should cause no difficulty, at least to the reader who has entered at all into the spirit of the Bible, an Oriental book, rich in Oriental, metaphorical language. Attempts to explain the comparison as referring to a something else than a real camel and actual sewing-needle strike one as fanciful or labored. Jesus is simply emphasizing the extreme difficulty of a rich man's getting into the kingdom. It is

hard enough for any of us; riches make it doubly hard. Notice that it is the kingdom (of Christ's following and service, here and now) that is referred to, and not simply heaven (of the life hereafter).

How is it possible with God? Because he can show a rich man how to turn an obstacle into a help, how to use his riches in the right way, can give him the grace to make them a passport rather than a hindrance into the kingdom. It is an encouraging sign that in our churches there are such a large number of people who are escaping the peril of riches; with God's help accomplishing this impossibility. How it must rejoice Christ's heart!

To Ask and to Answer

How may the wrong kind of humility hinder, rather than further, Christian character?

Show how childlike traits, strengthened ("sublimated") and refined by later experiences, become marks of true manliness.

What proportion of those who acquire riches are drawn away from Christ thereby?

How many Christians of your acquaintance, do you think, would have rejected Jesus' proposition, as the young man did?

We sometimes hear it said that it is hard to be a good Christian, nowadays if one is poor. What do you think about it? What would Christ say?

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

1. *Christianity Is a Progressive Life.* At least it ought to be so. "And, as he was wont, he taught them again." The most learned men appreciate their limitations. There are always an "again" and a "yet" in education. Graduation is a commencement. The motto of my high school class, suggested by our principal, was *in limine* ("on the threshold"). It was a good suggestion, was it not? Faith is a process. Love is crescent. Hope is a prophecy. Truth is dynamic. The now familiar figure once used by Dr. Lyman Abbott is a summons to growth in grace and in the knowledge of our Lord. To him, truth was not a diamond, beautiful to be sure, but set in its glow. It was a seed, potentially full of loveliness, strength and utility, developing in harmony with the "laws of nature which are the habits of God." Faith in a loving God, bringing peace to a man of advancing years, is often accompanied by a revision of early convictions. Now we see darkly. Does any Christian believe that a few years on earth suffice to enable him to comprehend the riches of God's glory?

Now we know in part. Life is a series of adjustments. Growth is progressive change. I know a very devout Christian, a Quaker, whose income is about one thousand two hundred dollars a year. He is a teacher. He has a wife and two children. He habitually gives one hundred dollars a year to the Community Chest of his city. He believes it to be the best way to express his charitable opportunity and duty. He has reached that method after trying the way of "personal" charity. Another Christian is convinced of the necessity of concentrating his charity at the Christmas season by delivering baskets of provision to needy families. The real spirit of philanthropy may be regnant in both men. It is difficult to read the gospel records and come to any conclusion other than that Jesus was interested in the broad, motivating sweep of a man's life more than in a set of maxims. The Christian life is inner. We tend to be circumscribed by rules. The Christian's growth is in the deepening of his faith, the enriching of his love, the continuing expression of a Spirit-cultured life.

2. *God Bless Our Home!* How many remember the cross-stitched, yearly mottoes that used to hang in the old

shioned parlor? Jesus presents a beautiful picture of the sanctity of the home. His pattern of the relationship between man and wife is an all-time pattern. His unequivocal answer to the marrying, trying Pharisees was buttressed and sealed when the disciples "asked him again of this matter." The beatification of children is a close-up. Husband and wife, father, mother, and children are haloed.

3. Admiration and Acceptance Are Not Synonymous. Consider the enthusiastic young man of great wealth. This interesting chap ran to Jesus, kneeled before him, sought his counsel. Jesus reciprocated: looking upon him, loved him. Here were the makings of a divine sentence. In a smoke-filled cabin in a Utah mining-camp, I was discussing Jesus with a group of members of the Western Federation of Miners. The leader was a man of personal charm, intoxicating intellect, but with nauseating profanity. He said, "Jesus is the greatest character in history. If the church allowed him, I would be a Christian." He revealed great familiarity with the text of the Scriptures. He had many valuable characteristics. He admired Jesus, but obviously did not receive him as Saviour and Master. It is easy for me to believe that as Jesus looked upon that miner, he loved him. Loyalty to our Lord is exacting, isn't it? Admiration ought to be a stepping-stone to acceptance and faith.

4. Wealth Has a Corroding Influence. None of us believe that it is necessarily that it sometimes works that way, as all have observed. As material resources increase, our wants show a propensity to become needs. Hence the standard of living fluctuates. The acquisition of much money honestly and its use in the spirit of genuine stewardship have been demonstrated. It is only fair to say that the love of money, not money, wrecks a man. Would you want a million dollars if you could get them? Suppose you had that sum and wanted to use it for service to God and to man, how would you spend it? The principle of stewardship is applicable to all our relationships. Jesus lists some of them: house, brethren, sisters, mother, father, children, lands. According to Jesus persecutions are an inevitable accompaniment of sacrifice. Forget not, however, the blessedness of the promise—hundredfold now in this time . . . in the world to come eternal life."

Before My Class of Women

Cora F. Sherwood, Salem, Mass.

Webster says that a "standard is that which is set up and established by authority as a rule for the measure of quantity, weight, extent, value or quality."

Let us see what aspects of life are affected by the new standards of Jesus recorded in our lesson today (Mark 1-31).

1. Family Life. Marriage and Divorce. The test of a course of action is what it leads to; the end, not the beginning. In the beginning of history as recorded in the Bible God started the plan of one wife for one husband. As time went on men grew to rebel against the restriction and in the age of Moses marriage relations had become so lax that for the protection of the woman who was put away by her husband he required that the man should give her a written document, stating in what way she had failed to meet his requirements of a wife. Just how did this repeal of the prohibition work out? Well, look at the examples cited by Jesus. The Samaritan woman had had five husbands and was living unmarried with a sixth. The Pharisees spoke of a woman who had been married to seven men. It seems from these examples, and many others which could be cited from Old Testament history, that repeal of restrictions had not accomplished desired results. Jesus does not attempt to patch up the system of Jewish marriage and divorce. He sweeps it all away and institutes in its place Christian marriage, with its ideal of one husband and one wife. However far short of this ideal the Christian church is living today, or has lived at any period of its history, it remains the ideal that we should hold up and teach to our children. Jesus lifted marriage into the realm of the spirit, and asserted that once a marriage is made, in this deeper inner region of the soul, man cannot put it asunder. "For the hardness of your heart," Moses permitted divorce and a measure of polygamy and concubinage. May it not be that for the softening of our hearts, Jesus prohibited these things. Selfishness hardens hearts, and true family life with its need of thoughtfulness for others helps us to grow unselfish.

2. Entrance Into His Kingdom; based on having a humble teachable spirit rather than any accident of birth.

3. Stewardship of Property. We do not have here the whole teaching of Jesus on this important subject; only one aspect of it. Jesus demands of his followers an undivided allegiance. Love of his property was the besetting sin of this young man. He had not learned how to use his great wealth. Jesus recommends that he dispose of what is standing in the way of his spiritual well-being. He refused. Other men have yielded to the logic of this demand. Saint Anthony and Saint Francis of Assisi, in former times, and Kagawa of Japan in our own, have been notable illustrations that literal compliance is possible. However, for the most of us stewardship means the use of our possessions with due regard to the claims of God, the Owner of all that we have.

A few years ago we had a mission study-book called *Stewardship in the Life of Women*. This book gave helpful suggestions for the use of things that many women possess who do not control great property holdings. Miss Helen K.

Wallace, the author, suggests that stewardship has come to be recognized as something more than accountability to God for the use of our money. Our conception has broadened until we now think of stewardship as "an attitude toward life," and are beginning to realize that God has given into our keeping many trusts: strength, personality, influence, talents, time, money, prayer, and numerous other things. Let us consider in the class some of these opportunities for stewardship that are peculiarly ours as women. How may we use our homes for Christian service? Have we ever invited lonely young people, away from home, to share our family table on Sundays or holidays? Are we having a share in the White Cross, or the Red Cross, work? Are we good stewards of what money we do have? Records of our Baptist denomination tell us that out of every one hundred church-members only fifty-one give to the local church, and only thirty-two give to missions. How much time do we devote to definite Christian service? How does it compare with the time we spend on our own pleasure? How may those not in full-time service share in Christian work?

4. The Rewards of Following Christ. Peter cannot get away from the idea that those who had sacrificed something ought to get something tangible out of it. Probably most of those who have come after him, most Christians, feel the same urge at some time or other. Jesus tells Peter, and through him tells all of us, that our spiritual heritages are infinitely greater than material possessions.

Crannellograms

1. The Golden Rule is ahead of men's practise; but it is only spiritual kindergarten. 2. Don't despise it; higher mathematics is built on the multiplication table. 3. All real love wants to get the little ones to Jesus. 4. Preserve us from (being) fussy, blind officials! 5. Nothing is more important to Jesus than a little child. 6. Jesus is commanding, not infant baptism, but infant instruction, adult love, the endeavor for child conversion. 7. How early can a little child begin to love its Lord? 8. No one gets into the kingdom except by being born again; when one is born again he becomes a little child. 9. No little child would have come to an unsmiling Jesus. 10. One may come running to Jesus, yet walk away. 11. Can Jesus save all whom he loves? 12. No man intelligently calls Jesus good unless he calls him God. 13. Jesus cares not for careless praise. 14. The best moralist knows he falls infinitely short; though he may not know in what. 15. Jesus asked him to give up his money, not because necessarily bad, but because he loved it too much. 16. Money is bad, because it so often keeps men from Jesus. 17. The sorry thing is not that he was sorry, but that he went away. 18. Hope for the rich man! How much prayer he needs! 19. Did he come back?

A Worship Service Program

Prepared by the REV. NEWTON H. CARMAN

Iowa Director of Christian Education

Theme: "Into the Mountains and Valleys with Christ"

FOREWORD. A true worship program is a cooperative enterprise. Out of the careful, prayerful preparation by the group comes a spirit of earnestness and purpose which sharply distinguishes such a service from mere "opening and closing exercises." Reverence and aspiration join with praise as we enter the program. Songs, accompaniment, Scripture, and prayer assignments are made in advance. Familiarity with the program makes it possible for the worshipers to discard most of their books and other helps, and throw themselves unreservedly into the spirit of worship. We believe that those who have the patience and consecration to make the necessary preparation for this type of service will be richly rewarded in the spirit of worship which thus results.

I. **PRELUDE.** Quiet music, while the classes take their places. Pianist plays introduction or chord for opening hymn, the school standing at signal, and remaining standing through IV.

II. **OPENING HYMN.** "When Morning Gilds the Skies" (one verse). This should be memorized. ("Rejoice, Ye Pure in Heart" is also appropriate.)

III. CALL TO WORSHIP.

I will lift up mine eyes unto the hills, from whence cometh my help.

I will commune with God in his holy place.

I will go down into the valleys of service with Christ.

IV. **HYMN OF THE SURRENDERED HEART.** "I Would Be True" is suggested. School is then seated.

V. THE WORSHIP STORY.

First Sunday. A foreglimpse of the quarter's study, using five major events of Christ's ministry as told in Mark.

A. Christ transfigured. B. Christ in the valley of service. C. Christ at Gethsemane in prayer. D. Christ on the cross. E. The risen Christ.

1. For each event have a pupil read, reverently and well, the brief Scripture portion here suggested. Previously assign to five pupils. A. Mark 9:2, 3, 7; B. Mark 9:25-27, 35; C. Mark 14:33-36; D. Mark 15:29-31, 39; E. Mark 16:4-6, 14, 15, 19, 20.

2. If possible, use pictures with each event, showing each picture as the story is read.

Succeeding Sundays. A brief summary passage of the lesson can be used, as above, read by pupil, and using Bible picture, if possible.

Where Uniform Lessons are not used, or for variety where they are, the story may be based upon some "Great Follower of Christ," using picture where available.

Closing Sunday. Summary of the quarter's study. A procedure similar to the first Sunday may be followed.

VI. **PRAYER** (by pastor or trusted leader) suited to the above service. (School stands for this prayer and through VIII.)

VII. **HYMN.** Appropriate to the theme of the day.

VIII. **PRAYER** (in unison). Impress us with thy love and power, O our God, that in the spirit of thy Christ, our Saviour, we may study, and work, and play. Amen.

IX. **MUSIC,** while school passes to classes in orderly fashion.

X. CLASS SESSIONS.

XI. **MUSIC,** while school returns from classes to their seats.

XII. **NECESSARY ANNOUNCEMENTS.** Bulletin-boards should be used as much as possible, as excessive "announcing" detracts from the spirit of worship.

XIII. WORSHIP THROUGH GIVING.

1. School stands and sings, "I Give Thee but Thine Own," or "I Gave My Life for Thee," while a representative from each class brings forward the offering of his class. They stand quietly before table on which offering has been placed, while the school offers its

2. Prayer of Gratitude. "Our Father in heaven, Jesus has taught us that it is more blessed to give than to receive, and that thou dost love a cheerful giver. We thank thee that we may share in the blessedness of giving. And we pray that as thou art the great and loving giver of good gifts to thy children, so we may share thy divine generosity in giving to others. Accept and use these gifts of our hearts, we pray in Jesus' name. Amen."

XIV. **HYMN.** School standing through XVI.

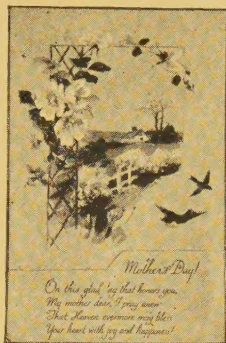
XV. **PRAYER OF CONSECRATION AND INTERCESSION.** A class to which it has been assigned in advance offers this brief, pointed prayer, growing out of the experience of worship and of the class session. In this prayer, the ideals of the lesson become the petition of the school.

XVI. **CLOSING HYMN OF PERSONAL DEDICATION.** "O Master, Let Me Walk with Thee," or "O Jesus, I Have Promised." (Sing reverently and quietly, as a closing prayer.)

SUPPLIES FOR MOTHERS' DAY

Invitation Post-Cards

use of post-
sent out as
invitation to
Mothers' Day
is growing
ear. It is an
expensive
of obtain-
large atten-
to honor



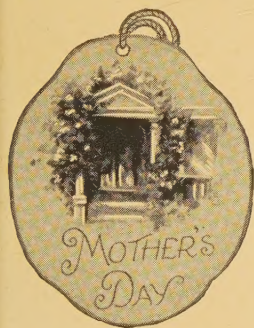
No. 783



No. 784

Mothers' Day Souvenir No. 958

gns depicting the home and flowers
of Mothers' Day. Suitable Bible
ces are printed on the back, draw-



No. 958

ention to the wonderful virtues of
There is a cord at the top for
ing to a button or buttonhole. Size,
1 inches. \$1.00 per hundred. (81)

Mothers' Day Button

White or red carnation,
green background, white lettering. 20
cents per dozen; \$1.50
per hundred.

State how many of
each are desired.

Mothers' Day Bookmark No. 418

A single design showing an entrance to a home surrounded by flowers. One of the most beautiful verses to mothers printed on this bookmark. Size, 5 1/4 inches long. Complete with tassel. 3 cents each.

(81)



No. 418

Greeting Cards and Booklets



No. 793

Mothers' Day Folder, No. 791.

Entrance to Home. Colonial style. Old-fashioned scene with religious sentiments and Bible quotations. Size, 3 1/4 x 4 1/2 inches, closed. 5 cents each, with envelope. (81)



No. 791

Books

The Mother Heart. John T. Faris. A gift-book for mothers and a book of inspiration for sons and daughters. There probably never will be a more exquisite collection of tributes than this well-known editor and writer has gathered together in this beautiful little volume. Decorated boards. 75 cents each. (63)

Mothers. Mrs. Laura Merrihew Adams. Biographical sketches of seventeen mothers who faced the difficult problems of their days and left an influence for good worthy of emulation. \$1.25. (3)

And So He Made Mothers. Margaret Applegarth. This book will serve two purposes. First it will provide teachers, ministers, leaders of young people's societies with material for Mothers' Day programs. A second purpose of the book, accomplished largely by its attractive format as well as the sentiment it contains, is to serve as a gift to mothers. Illustrated, \$1.50. (30)

Mothers of Famous Men. Archer Wallace. This book gives the life stories of the mothers of men who have achieved high place among their fellows. The quiet but powerful influence of a mother is the acknowledged source of the success of many a great man, and here we have true and intimate stories of the working of this power. Not only will this book give boys new ideas of life and its meaning; it will grip the attention of readers of all ages. \$1.00. (30)

GLORIOUS
3 Day Week-End at
The
SEASIDE
ATLANTIC CITY
ALL EXPENSES PAID
\$12⁰⁰ per person
2 persons in a room
WEEK-END RATE INCLUDES

- Room, private bath, and MEALS, Friday, Saturday, Sunday.
- Transportation to and from station or Free Garage.
- Wheel Chair ride on boardwalk.
- Entertainment at World-famous Steel Pier opposite The Seaside Hotel.
- Saturday night Supper Dance in our Grill.

Write immediately for full details
to Cook's Sons Corporation

The Perennial Revival

By William B. Riley

Doctor Riley has been for forty years or more one of the outstanding evangelistic pastors and preachers of our country. His own great church in Minneapolis has been a soul-winning center, and he has assisted churches everywhere in evangelistic campaigns. He has, moreover, had large experience in training evangelists in his Northwestern Bible Training School. Few men are thus so well fitted as Doctor Riley to impart worth-while information and inspiration in this supreme task of the ministry and the church. That the book has met a real need is shown by the fact that this is the third edition. Its value is now enhanced by careful revision and the addition of much new material. It is a book that laymen as well as preachers should read and study, and that divinity schools and Bible institutes might with profit adopt into their curriculum.

Cloth, \$1.25; paper, 75 cents

The Judson Press

1501-1502 Chestnut Street, Philadelphia

WILLIAM LYON PHELPS'

Delightful Gift Book (*Just Issued*)

EASTER THE WORLD'S BEST NEWS

By WILLIAM LYON PHELPS

In the choice, intimate and delightful style which has endeared him to millions, Professor Phelps talks, rather than writes of Easter—its origin, genius, influence and significance. He would have his readers realize and cease not to remember, that Easter is the keynote of the Christian religion. "The Incarnation and the Resurrection," he says, with arresting emphasis, "make the best news the world has ever known." **75 cents**

ISABEL CRAWFORD

A Jolly Journal

Anyone who knows Isabel Crawford, author of "Kiowa," etc., is well aware that she can never say nor write anything that isn't interesting, instructive and entertaining.

Illustrated, \$1.50

NORMAN MacLEAN, D. D.

Death Cannot Sever

A study of rare and reverent beauty, in which the eminent Scotsman enters a plea for belief in communion with those that we "have loved long since and lost awhile." **\$1.50**

MARY ENTWISTLE

There Was Once . . .

A delightful volume of stories for children which can be used by teachers in kindergartens, by parents as bedtime stories, or read by the children themselves. **\$1.50**

MABEL POWERS

The Indian as Peacemaker

"Historical records, traditions, songs, customs and ideals from the Indians themselves that prove the essentially peaceful purpose of a large part of the Indian race. A book worthy of study and preservation."—*Christian Standard*. **\$2.00**

WILLIAM OWEN CARVER, D. D.

The Course of Christian Missions

A succinct yet comprehensive record, which traces the main line of the history and development of missions down to the present day. **\$3.00**

JOHN EDWARD CHARLTON, D. D.

Six-Minute Stories for Children

Doctor Charlton's effort to enchain the interest and enlist the sympathetic hearing of the Junior portion of his Sunday morning congregations has been met with marked success. **\$1.50**

THE QUIET QUEST SERIES

Gift Style, Illuminated Art Boards, each 60 Cents

Happiness and Success

By Right Hon. Stanley Baldwin, M. P.

A thoughtful meditation, expressed in choice and enheartening phrase, on the great dual quest of mankind.

60 cents

"Let Nothing You Dismay"

By May Byron

A confident and assuring reminder for all Christian men and women, that for those who live on the spiritual plane of things, there are no real disasters.

60 cents

Why God Sends Pain

By J. Stuart Holden, D. D.

Doctor Holden's helpful little volume on the mystery of suffering will prove a blessing to many discouraged or shut-in.

60 cents

The Gentle Art of Making Happy

By George H. Morrison, D. D.

"What a debt the world owes Doctor Morrison for spiritual vision, for high thinking, for attractive religion! To possess this book is to possess a treasure, to read and heed it is to be made a blessing for others."—*Religious Telescope*.

60 cents

The Quiet Quest

By Hugh Redwood

Author of "God in the Slums," etc.

With the calm and assured air of one who has sought and found, the famous London journalist and editor shows how, amid the hurly-burly of business and social life, a man may attain peace of mind, approval of conscience and a realization of his acceptance with God.

60 cents



THE FOUR MARYS OF THE BIBLE

By AGNES SLIGH TURNBULL

"Around each of the Marys of the Bible, Mrs. Turnbull weaves a story of romantic thrill and of splendor which is the reflection of the contact of each with Christ. So artistically and beautifully is the subject treated that it carries the reader into an imaginative realm but makes one feel that the characters are truly living persons."—*Sunday School World*. **\$1.50**